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SELECTED READINGS AND SPEECHES ON THE CHANGING UNIVERSITY IN A CHANGING WORLD INCLUDE DISCUSSION OF MAJOR CHANGES IN SOCIETY AND THEIR EFFECTS UPONG THE VALUES, NEEDS, ROLES, AND LIVES OF ADULTS, SOCIETAL AND EDUCATIONAL RESPONSIBILITIES OF THE MODERN UNIVERSITY TO ADULTS, TO THE NATION, AND THE WORLD, AND LEADERSHIP CONCEPTS, TASKS, AND ROLES REQUIRED IN PROGRAMING UNIVERSITY ADULT EDUCATION. FOUR VOLUMES. (EB)

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PROCEEDINGS

1963

MICHIGAN STATE UNIVERSITY

6th SEMINAR ON LEADERSHIP IN UNIVERSITY ADULT EDUCATION

KELLOGG CENTER FOR CONTINUING EDUCATION
EAST LANSING, MICHIGAN
FEBRUARY 4 - 7, 1963

PROCEEDINGS

SIXTH ANNUAL

SEMINAR ON LEADERSHIP IN UNIVERSITY ADULT EDUCATION

KELLOGG CENTER FOR CONTINUING EDUCATION
MICHIGAN STATE UNIVERSITY
EAST LANSING, MICHIGAN
FEBRUARY 4 - 7, 1963

FOREWORD

This publication has been prepared as a special service to the registered participants and the program staff of the 6th Annual Michigan State University Seminar on Adult Education. It includes only the addresses given during the conference.

"The 1963 Seminar on Leadership"	Howard R. Neville
"Growing Time"	John S. Diekhoff
"The Neanderthal Space Man"	Milton R. Stern
"Screams and Dreams"	Gordon Sabine
"The Unique Responsibility of the Contemporary University for Continuing Education"	Alexander Charters
"An Approach to Liberal Arts Adult Education"	Hamilton Stillwell
"Remarks following Stillwell's Presentation"	Duane Gibson
"Our Values and The Future"	Cyril O. Houle

MONDAY, FEBRUARY 4

THEME OF THE DAY: EFFECTS OF CHANGES IN SOCIETY ON THE VALUES, NEEDS, ROLES, AND LIVES OF ADULTS.

OPENING REMARKS: HOWARD R. NEVILLE, ASSISTANT PROVOST AND DIRECTOR OF CONTINUING EDUCATION SERVICE, MICHIGAN STATE UNIVERSITY

GEORGE HALLER, FORMERLY VICE PRESIDENT OF PENN STATE UNIVERSITY, SAID RECENTLY, "I LEFT THE CHAOS OF A UNIVERSITY FOR THE CLOISTERS OF INDUSTRY." I AM SURE THAT ALL OF YOU HERE, IN SOME WAY CONNECTED WITH UNIVERSITY ADULT EDUCATION, KNOW WHEREOF DR. HALLER SPOKE.

MORE AND MORE OFTEN WE ARE HEARING THIS KIND OF A STATEMENT AND MORE AND MORE IT IS TRUE. THE ECONOMIC SPHERE OF OUR SOCIETY IS MATURING AND SETTLING DOWN TO THE LONG RUN. SURE, THERE ARE NEW PRODUCTS--NEW FINS ON CARS AND MORE CHROME, AND BIGGER AND BIGGER PRIZES IN THE BREAKFAST CEREALS, AND THERE ARE NEW APPROACHES TO SELLING--SUCH AS, YOU NOW PROGRAM YOUR WASHING MACHINE, YOU NOW TUNE UP CHICKENS WITH GROW-SOME-MORE, AND ON AND ON. BUT ALL IN ALL, THE INDUSTRIAL SECTOR OF OUR ECONOMY, EITHER THROUGH THE INFLUENCE OF THE LABOR UNIONS OR THE AMERICAN MANAGEMENT ASSOCIATION--OR BOTH, ON THE ONE HAND, AND THROUGH THE INFLUENCE OF PARKINSON'S LAW ON THE OTHER, HAS SETTLED DOWN INTO ITS BIG LEATHER EASY CHAIR AND IS RACING ALONG WITHOUT TOO MANY BUMPS OR CRISES.

THEN WHEN WE LOOK AT EDUCATION AT ALL LEVELS, WE FIND IT FACING ONE CRISIS AFTER ANOTHER. IT MAKES LITTLE DIFFERENCE WHETHER YOU ARE TALKING ABOUT ELEMENTARY SCHOOLS WITH PUPIL PLACEMENT PROBLEMS, ABOUT SCHOOL REORGANIZATION, ABOUT SEGREGATION OR INTEGRATION, ABOUT THE HORDES OF TEENAGERS WHO ARE GOING TO FLOOD OUR COLLEGES AND UNIVERSITIES, ABOUT THE FINANCING PROBLEM AT ALL LEVELS, ABOUT THE DEBATE ON THE EFFECTIVENESS OF TV TEACHING--WHETHER CLOSED-CIRCUIT OR FROM A FLYING STUDIO, OR ABOUT THE QUESTION OF FEDERAL SUPPORT AND ITS SUBSIDIARY OF FEDERAL CONTROL AND ON AND ON------THESE ARE JUST A FEW OF THE PROBLEMS. YOU COULD ADD MANY MORE. IN YOUR OWN SITUATION I'M SURE YOU MUST WONDER FROM TIME TO TIME WHETHER IT IS WORTH IT AND AS I DO EXAMINE THE QUESTION FROM ALL ANGLES. YET WE ALWAYS COME UP WITH THE SAME ANSWER. IT IS WORTH IT AND THEN SOME.

YET IN ALL OF THE CHAOS AND HUSTLE AND BUSTLE OF THE DAILY ROUTINE OF OUR EDUCATIONAL TASK, WE RARELY HAVE THE TIME TO SIT DOWN AND THINK ABOUT OUR PROGRAMS AND THE KINDS OF THINGS WE ARE DOING AND THE KINDS OF THINGS WE OUGHT TO BE DOING. IN ALL OF THE EDUCATIONAL MELTING POT I WOULD DEFY YOU TO NAME ONE PROGRAM ADMINISTRATOR WHO BY THE NATURE OF HIS ASSIGNMENT HAS BOTH A GREATER OBLIGATION AND A GREATER RESPONSIBILITY TO COME UP WITH NEW IDEAS AND NEW WAYS OF STIMULATING THE ADULT STUDENT OR ANY STUDENT, FOR THAT MATTER, FOR LEARNING. IN MEETINGS OF THIS TYPE YOU ARE GIVEN THAT OPPORTUNITY.

THIS PROGRAM IS IDEA CENTERED. IT WAS DESIGNED TO STIMULATE THINKING, TO TAKE A LOOK AT THE WORLD AND THE AMERICAN SOCIETY AS IT IS IN THE MID-TWENTIETH CENTURY AND TO TRY AS BEST IT CAN TO MAKE ALL OF US AS UNIVERSITY ADULT EDUCATORS EXAMINE OURSELVES AND OUR PROGRAMS IN THE LIGHT OF WHAT WE SEE. DRS. DIEKHOFF, STERN, SABINE, CHARTERS, STILLWELL, AND HOULE HAVE BEEN CHOSEN AS THE SEMINAR SPEAKERS BECAUSE THEY ALL REPRESENT NOT ONLY TOP THINKERS IN THE FIELD, BUT ALSO BECAUSE THEY ARE KEEN OBSERVORS OF THE ADULT EDUCATION FIELD AND THE OPPORTUNITIES THEREIN. THE PAPERS WHICH THEY PRESENT WILL BE FOOD FOR THOUGHT IN THE SMALL GROUP DISCUSSIONS, BUT WILL, I AM SURE, ALSO STIMULATE YOUR THINKING FOR A LONG TIME AFTER YOU HAVE LEFT THESE PARTICULAR PREMISES.

As an economist, I cannot help but think in terms of things marginal and in terms of the utility of time, among other things. As I contemplate this program, I hope that the marginal utility of your time here is much greater than the marginal cost and that you will go away with the feeling that it has been time well spent.

Now before I turn this podium back to Bob Sharer, let me say to those of you who are here for the first time and also to those who are here for a return visit, if there is something you want to see around this building--the first of the great centers for continuing education--or if there is some particular question you want answered, ask it of any member of the staff, and I am sure that he will do everything possible to accommodate you--that is, everything but show the financial records. What with comptrollers and so forth around, you sometimes don't do that even for your family.

Welcome to this seminar and to the campus of Michigan State University.

Monday, February 4
Theme of the Day: Effects of changes in society on the values, needs, roles, and lives of adults.

Address: "GROWING TIME"
John S. Diekhoff, Dean, Cleveland College
Western Reserve University

The title of my remarks is "Growing Time," but the assigned subject, the topic for this session of our conference, is "The effects of changes in society on the values, roles, and lives of adults." This does not require much. Anyone can do it who is expert in anthropology, sociology, economics, philosophy, psychology, political science, and theology - if he knows enough about physics, chemistry, astronomy, and biology and their related applied sciences to understand the present state of those sciences and if he has the gift of prophecy and can foretell their probable future impact on our economy, on our polity, and on our lives as individuals. Of course we must make the application to education as well, but everyone is expert in education. So I approach the task with confidence. There will always be a program chairman.

As a matter of fact, I propose to broaden the subject. Educators should not restrict their interest to what we loosely call "social change" alone. They must be aware that the world changes, to be sure; but they should also be aware that our knowledge of the world changes and that people change. By *people*, I mean individuals as well as groups.

People change, this does not mean other people only; it means you and me and our students. And not all change is for the better. I could illustrate from the life of anyone here, if I knew you well enough. Not to be offensive, let me use a little autobiography.

When I was a young man in college, I was secretary of a political club, a member of a debating society, a faculty-student monthly discussion group, and a social fraternity. I was wildly excited about the Tennessee "monkey trial," which was the great intellectual event of my college days, an event which gave special interest to courses in biology to which it led me. When I saw *Inherit the Wind* on Broadway seven or eight years ago, I found myself reading Rachel Carson and more recently Loren Eisele's *The Immense Journey* and *The Age of Darwin*. A faded intellectual experience of my youth came back. In my youth I had intellectual experiences.

I was excited about ideas. I wrote book reviews for a campus magazine and reviews of sermons for a campus weekly paper - reviews of sermons that were a source of considerable embarrassment to my father, who was a member of the faculty and an acquaintance of the clergymen whose sermons I reviewed and to whom, as an omniscient nineteen-year-old, I was immensely condescending and superior.

During the first few years that I was out of college, I continued to read the current books and the literary magazines. I had a lively interest in politics - I cast my first vote for Al Amith in 1928 and in 1932 I was a Democratic precinct committeeman in a staunchly Republic community. I took part in amateur dramatics. I played chess and bridge and golf, belonged to a bowling team, and spent an hour a day in the college library looking through current newspapers and magazines. In short, when I was a student and for a few years afterwards, I gave promise of being a reasonably civilized human being.

Now look at me. I pay dues to more organizations than I belonged to then, but they are mostly professional organizations to which I belong for professional reasons. I play apologetic bridge at faculty parties three times a year. I make solemn speeches like this at educational conferences like this. Since 1936 I have calmly voted a straight Republican ticket. I read professional journals, mystery stories, and mimeographed staff reports. I know only the names of important current authors - or maybe I don't - I have not read their books. I was as ignorant as any other sophomore when I was a sophomore, but in some fields I have surpassed myself. A. E. Housman says it for us:

> When first my way to fair I took
>   Few pence in purse had I,
> And long I used to stand and look
>   At things I could not buy.
>
> Now times are altered: if I care
>   To buy a thing I can;
> The pence are here and here's the fair,
>   But where's the lost young man?

Not all the changes are for the worse, of course. If I have lost some interests, I have gained others, mostly but not altogether in the form of wants I am too lazy to satisfy. I am more interested in economics and sociology than I was, and in education. I read the business pages of the newspapers and an occasional popular volume of sociology - Reisman and Whyte at least. But I wish I knew enough about statistics to know when I am being fooled by some economists, educators, sociologists, and government reports. I know that the peace of the world is threatened, or violated, in places that are only names to me, and I wish I knew some economic geography. I would like to know what the conflicts are as well as where the places are. I know that there are flagrant injustices in Cleveland and East Lansing as well as in Mississippi, but I don't know what to do about it. I am more aware of my ignorance than I was thirty-five years ago, but I have spent my life in a university setting and have not taken full advantage of it.

Now that you have listened somewhat patiently to my autobiography, I suggest that each of you look at himself. How much have you grown since schooldays? How much have you shrunk? What interests have you lost, what new interests do you have?

Surely it is fair to generalize my experience. We all change. We neglect old interests and develop new ones. We enter into new relationships, take on new responsibilities, which require new knowledge. Every adult does this over the years. Our students come to us because they have changed and are changing. They want us to help.

These changes in people present the university continuing education agency with its first opportunity and its first obligation. The university is the institution pre-eminently qualified to help formerly - formerly, not formally - educated men and women, men and women like you and me, to achieve again the level of education and maturity which they achieved in their youth, to help them revive old interests and to develop new ones. We can take one clue from Havighurst and his notion of developmental tasks in education and learn something about our jobs by studying the new roles, relationships, and responsibilities that confront the educated adult periodically in our society - the new roles and relationships that reawaken his desire to learn. We can learn something about changes in the individual by studying changes in society, but the student who comes to us is an individual, not a social group. Let's start with him.

(We do some awfully bad thinking in our generalizations about groups. And we make a fetish of it. I learned from an examination in Milton last month that Adam yielded to social pressure when he ate the apple. Milton says he was "fondly overcome by female charm," which seems to me a little different. We can call Eve a number of things: Adam calls her several of them. "Out of my sight, thou Serpent." "... a rib, crooked by nature." These are only a couple. But he never calls her a social group. Too many of us, I'm afraid, would be unable to plan an educational program for Eve unless we could assign her to a social group or imagine her to be one.)

But this is a digression. I began work on this speech, you will be surprised to hear, by making a list of "social changes" that I wanted to discuss. I plan to come to them. But first let me record my agreement that social changes do change people. No doubt they change groups. Certainly they change education. Sometimes for the better; sometimes not; but they do change education, which means that educators as individuals and as a group respond to them and change their practices accordingly.

I can illustrate easily. Ever since the war, throughout our rising rivalry with Russia, we have regarded our educational system as a fourth branch of the armed services, happily not yet part of the reorganization that "unified" the army and the navy into three services. What we think - what Admirial Rickover thinks - the Soviet Union is doing in education tells us what to do.

There is a nice story of a Russian and an American satellite passing one another in the firmament. In one voice, each said to the other: "Sprechen Sie Deutsch?" Nevertheless, the fact that one group of middle-aged German-trained technicians in Russia launched a satellite before another group of middle-aged German-trained technicians in the United States did is taken to prove that today's Russian education is superior to today's American education and has resulted in a wholesale re-examination of our schools. Indeed, after Sputnik everything went up. The change has been so startling that even professors of mathematics and physics have suddenly developed an interest in education after lifetimes spent in it. High schools and colleges are changing their curricula and their student advisement; colleges are changing their entrance and graduation requirements; the public generally is beginning to respect at least the scientific egghead.

This is only an illustration, and a single quick switch may not be a significant social trend. But the ground for this switch has been in preparation for a long time. During World War I, the president of The American Chemical Society called on the Secretary of War to assure him that the chemists of American were ready to help. Newton D. Baker thanked him very much and promised to let him know. In due course he sent a message telling the Chemical Society that the offer was appreciated but the War Department already had a chemist. The building I inhabit at Western Reserve is the Newton D. Baker Memorial Building. I wish I could say it was this incident that led us to name it for him, but it would not be true. Baker was a founder of Cleveland College.

I need not labor the point. Social change begets educational changes and there are other influences at work than our changed military posture. The National Defense Education Act by its name and by some of its provisions may seem to regard the schools as a fourth branch of the armed forces, but those of us in

THE SCHOOLS HAVE OTHER OBJECTIVES BESIDES VICTORY IN HOT AND COLD RUNNING WAR. NEVERTHELESS, THIS IS ONE OF THE CHANGES THAT HAS HAD AND WILL CONTINUE TO HAVE A VERY STRONG INFLUENCE ON WHAT UNIVERSITIES STUDY AND THEREFORE UPON WHAT THEY TEACH AND WHETHER THEY DO MUCH TEACHING. ONE CHANGE, I PREDICT IN PARENTHESIS, IS THAT THERE WILL BE MORE MONEY FOR EDUCATION AND RESEARCH AND THAT THE SOURCE OF THAT MONEY WILL HAVE A BEARING ON WHAT THE SCHOOLS UNDERTAKE TO DO. IT IS PERFECTLY CLEAR THAT THE BEST OF US CAN BE BOUGHT; FOR WE HAVE BEEN.

THE RAPID ADVANCE OF KNOWLEDGE IS ONE OF THE CHANGES THAT MUST HAVE A DIRECT BEARING ON UNIVERSITY EDUCATION OF ANY KIND AND AT ANY LEVEL - NOT MERELY IN THE SCIENCES AND NOT MERELY IN OUR DAY. IT HAS ALWAYS BEEN TRUE IN ALL DISCIPLINES AND IN ALL UNIVERSITIES; IT REMAINS TRUE. IT IS ONE OF THE REASONS THE INDIVIDUALS WHO ARE OURSELVES AND OUR STUDENTS NEED REJUVENATING EDUCATION. FOR WHILE PEOPLE HAVE CHANGED, THE WORLD'S KNOWLEDGE HAS CHANGED AND HAS CHANGED THE WORLD.

EVERYONE KNOWS HOW KNOWLEDGE HAS ADVANCED IN THE FIELD HE KNOWS BEST. THE PHYSICIAN KNOWS HOW THE ART OF MEDICINE HAS ADVANCED, AND ALL OF US HAVE SOME INKLING OF IT - AS WE DOMONSTRATE IN OUR GLIB TALK ABOUT "MIRACLE DRUGS" AND IN OUR CONSUMPTION OF TRANQUILIZERS AND VITAMINS, AND AS ADULT EDUCATORS DEMONSTRATE WITH THEIR SUDDEN DISCOVERY OF THE FIELD OF GERONTOLOGY. FOR THAT MATTER, WE ARE GROWING OLD OURSELVES, AND A FEW GENERATIONS AGO, AT OUR AGE, AT LEAST AT MINE, MOST OF US WOULD HAVE BEEN DEAD.

THE SPECTACULAR EXAMPLE OF THE RECENT ADVANCE OF KNOWLEDGE IS IN THE NEW PHYSICS AND ITS APPLICATIONS, OF COURSE: THE BOMBS AND THE ROCKETS AND THE SATELLITES. WHILE BIOLOGY AND CHEMISTRY AND THEIR APPLIED ART OF MEDICINE HAVE LENGTHENED THE LIFE-SPAN OF ALL OF US, THE APPLICATIONS OF PHYSICS AND OTHER SCIENCES HAVE GIVEN US WEAPONS THAT CAN END THE LIVES OF ALL OF US. IT IS AS THOUGH WE WERE BENT ON CARRYING THE OBSERVATION OF MALTHUS TO ITS ULTIMATE ABSURDITY - THE OBSERVATION THAT WAR, PESTILENCE, AND POVERTY PROVIDE CORRECTIVES FOR OVER-POPULATION. WE MAY WELL FIND THAT THE APPLIED SCIENCE OF MODERN WAR WILL LEAVE US NO POPULATION AT ALL.

A FEW YEARS AGO A COLLEGE GRADUATE RETURNED TO HIS ALMA MATER FOR A REUNION AND CALLED ON HIS OLD PROFESSOR OF ECONOMICS. "PERHAPS YOU WOULD LIKE TO SEE A FINAL EXAMINATION," SAID THE PROFESSOR.

THE ALUMNUS GLANCED THROUGH THE EXAM AND EXCLAIMED IN SURPRISE, "BUT THESE ARE THE SAME QUESTIONS YOU ASKED ME TWENTY YEARS AGO."

"NO DOUBT THEY ARE," SAID THE PROFESSOR. "BUT WE HAVE CHANGED ALL THE ANSWERS."

INDEED WE HAVE CHANGED THE ANSWERS, FOR THE WORLD'S KNOWLEDGE HAS INDEED CHANGED, AND WHO OF US HAS KEPT UP? AS INDIVIDUALS, NONE OF US SURELY. AS AN INSTITUTION, ONLY THE UNIVERSITY. AND THIS CHANGE ALSO GIVES US AN OPPORTUNITY AND AN OBLIGATION: TO GIVE LAYMEN BROADER KNOWLEDGE AND CLEARER UNDERSTANDING AND TO GIVE PROFESSIONALS CURRENT AWARENESS OF THE STATE OF THEIR PROFESSIONS. IT IS ANOTHER REQUIREMENT THAT THE UNIVERSITIES WORK WITH THE FORMERLY EDUCATED, AND IT GIVES US ANOTHER SET OF PROGRAMMING GUIDES.

BUT WE HAVE CHANGED ALL THE ANSWERS NOT ONLY BECAUSE OUR KNOWLEDGE HAS CHANGED, BUT ALSO BECAUSE THE WORLD HAS CHANGED. I HAVE ALREADY COMMENTED IN PASSING ON THE FACT THAT OUR POSITION OF POWER AND LEADERSHIP IN THE WORLD AND OUR RELATIONSHIP WITH A COMPARABLE POWER IN ANOTHER CAMP HAS INFLUENCED OUR

UNIVERSITIES AND US. I HAVE TOUCHED ON THE EXPLOSION OF KNOWLEDGE AND UPON CHANGES IN THE COMPOSITION OF OUR POPULATION AS INFLUENCES ON EDUCATION - OPPORTUNITIES AND OBLIGATIONS. I COME NOW TO COMMENT ON THREE MORE SOCIAL CHANGES THAT MUST BEAR ON EDUCATION: THE EXTENSION OF UNIVERSAL EDUCATION IN THIS COUNTRY, OUR INCREASING URBANIZATION, AND THE INCREASING MECHANIZATION AND AUTOMATION OF OUR INDUSTRY. EACH OF THESE CHANGES, I THINK, GIVES US A GREATER OBLIGATION AND A GREATER OPPORTUNITY.

EVERY GENERATION IN THIS COUNTRY HAS HAD MORE SCHOOLING THAN THE PRECEDING GENERATION. I SUGGEST THAT EACH OF YOU COUNT UP HOW MANY YEARS OF SCHOOLING HE HAS HAD. NOW ASK HOW MANY YEARS OF SCHOOLING EACH OF YOUR PARENTS HAD? EACH OF YOUR GRANDPARENTS? HOW LONG WAS A SCHOOL YEAR? IF MANY OF US COULD SAY THAT OUR PARENTS AND GRANDPARENTS ACCUMULATED AS MUCH SCHOOLING AS WE DID, I SHOULD BE SURPRISED. HOW MANY YEARS OF SCHOOLING DO YOU ANTICIPATE FOR YOUR CHILDREN?

WHETHER OR NOT IT IS TRUE FOR EACH OF US, IT IS TRUE FOR THE COUNTRY: IN EACH GENERATION, MORE PEOPLE HAVE HAD MORE SCHOOLING THAN IN THE PREVIOUS GENERATIONS. THE TREND CONTINUES. EVERY YEAR A SLIGHTLY HIGHER PERCENTAGE OF HIGH SCHOOL GRADUATES GOES TO COLLEGE; EACH YEAR A SHARPLY HIGHER PERCENTAGE OF COLLEGE GRADUATES GOES TO GRADUATE AND PROFESSIONAL SCHOOLS. AND SCHOOLS AT EVERY LEVEL HAVE IMPROVING RECORDS OF RETENTION OF THEIR STUDENTS.

I HAVE SPOKEN SEVERAL TIMES, HALF-FACETIOUSLY, OF THE "FORMERLY EDUCATED" AS THE APPROPRIATE STUDENTS OF A UNIVERSITY PROGRAM OF CONTINUING EDUCATION. I AM QUITE SURE THAT THE LEVEL OF PRIOR EDUCATION OF STUDENTS IN UNIVERSITY PROGRAMS FOR ADULTS WILL CONTINUE TO RISE RAPIDLY. AS A HIGHER AND HIGHER PERCENTAGE OF OUR POPULATION FINISHES HIGH SCHOOL AND AS HIGHER PERCENTAGES OF HIGH SCHOOL GRADUATES GO TO COLLEGE AT THE NORMAL COLLEGE AGE, AND AS MORE OF THEM FINISH COLLEGE, THERE WILL BE FEWER LATE STARTERS COMING TO THE ADULT COMPONENTS OF THE UNIVERSITIES - TO EVENING COLLEGES AND EXTENSION DIVISIONS. I EXPECT TO LIVE LONG ENOUGH TO SEE THE DEGREE PROGRAMS DISAPPEAR FROM EVENING AND EXTENSION DIVISIONS EXCEPT FOR YOUNGER STUDENTS FOR WHOM THERE IS NO ROOM IN ON-CAMPUS DAY PROGRAMS. BUT I EXPECT TO SEE THE CONTINUING EDUCATION AGENCIES OF THE UNIVERSITIES TAKING ON MORE AND MORE ADVANCED WORK FOR THE EDUCATED LAYMAN AND FOR THE PRACTICING PROFESSIONAL IN EVERY AREA WITHIN THE PURVIEW OF THE UNIVERSITY, FOR GOVERNMENT, FOR INDUSTRY, FOR CIVIC ORGANIZATIONS, PERHAPS AT SOME DISTANT TIME EVEN FOR MEMBERS OF THE UNIVERSITY. I EXPECT UNIVERSITIES TO DO LESS IN RECREATIONAL AREAS - BRIDGE AND SQUARE DANCING AND FLYTYING AND GOURMET COOKERY WILL DISAPPEAR FROM THE EXTENSION DIVISION, I HOPE AND BELIEVE, EVEN BEFORE THEY DISAPPEAR FROM UNDERGRADUATE COLLEGES.

FOR THE UNIVERSITY IS A CENTER OF LEARNING, NOT OF COOKERY, DANCING, AND GAMES. IT IS THE SEAT OF THE HIGHEST EDUCATION. IT ADVANCES KNOWLEDGE BY STUDY AND DISSEMINATES IT BY TEACHING. IDEALLY, IT SHOULD TEACH WHAT IT STUDIES AND STUDY WHAT IT TEACHES. IT IS IN THE VANGUARD OF THE ADVANCE OF KNOWLEDGE, AND IT CAN HAVE (IF IT IS NOT CORRUPTED BY THE ENTICEMENTS OF RESTRICTED GRANTS AND CONTRACTS) IT CAN HAVE THE INESTIMABLE ADVANTAGE OF BEING DISINTERESTED - WHICH IS ESSENTIAL TO SCHOLARSHIP. IT IS THE PLACE TO WHICH EDUCATED PEOPLE MAY TURN TO CONTINUE, TO REFRESH, TO REVITALIZE THEIR EDUCATION, AND IT SHOULD PUT ITS MAIN EMPHASIS IN ALL OF ITS DIVISIONS ON ITS MAIN BUSINESS. AS THE SEAT OF THE HIGHEST EDUCATION, IT SHOULD RESTRICT ITS TEACHING TO COMPLEX SUBJECTS, TO IMPORTANT SUBJECTS, TO IMPORTANT PROBLEMS, ISSUES, AND TRADITIONS, AND TO STUDENTS CAPABLE OF STUDY AT WHAT WE HAVE COME TO CALL "THE UNIVERSITY LEVEL." TO STUDENTS WILLING TO STUDY. I THINK THE ADVANCING EDUCATIONAL LEVEL OF THE COUNTRY WILL BRING US SO MANY STUDENTS WHO WILL INSIST ON OUR DOING WHAT WE PREFER TO DO AND WHAT WE DO BEST THAT WE SHALL HAVE NEITHER TIME NOR ENERGY FOR ANYTHING ELSE.

No one who works in an urban university can be totally unaware of the increasing urbanization and suburbanization of our society, but some of us do a pretty good job of ignoring it. That is to say, we all know that we have become an urban society and that the trend is continuing; but some of us do as little about it as we do about the weather: we complain and nothing else. Get off the turnpike and you will discover that we have a single city from Boston to Charleston and another from Chicago to Buffalo. At any rate, I get in a traffic jam whenever I do get off the turnpike.

The sociological and economic and political problems of urbanization are something for the university to study and to teach. The city itself is a laboratory, if you like, for the social scientist. But the city is also a congregation of people for whom the university studies and teaches. The match folders of Western Reserve University bear the slogan, "A great university is the mark of a great city," a quotation from a presidential speech. A great city is the best setting for a great university.

Not all of them, but if you will think about it, most of the great centers of learning have been cities. Athens, Rome, Alexandria, Constantinople, Paris, Bologna, Boston, Moscow, New York - and Cleveland. The great centers of learning in the future will surely be cities.

It interests me that the words *civil* and *civility* and *citizen* are cognate with *city* and that *urban* and *urbane* are cognate words. It interests me especially when I drive through city slums, but in fact civility and urbanity are urban qualities, in spite of slums. Universities have something to do with it. Many of them are city institutions; most of them send most of their graduates to the cities.

Twice that I remember John Milton proposed the establishment of academies in every population center in England. He thought they would become sources of "learning and civility everywhere." And he described a great city not only in terms of its commerce and industry but as having as many pens and heads as hammers and anvils - heads "sitting by their studious lamps, musing, searching, revolving new notions and ideas... others fast reading, trying all things, assenting to the force of reason and convincement." It is part of the university's business to see that this happens in our growing metropolitan complexes.

The university can do it, for urbanization, the congregation of larger and larger numbers of people, larger proportions of our population, in relatively close association, and particularly the concentration of educated people in our cities and their environs gives the university access to these people and gives it the opportunity to stir the ferment of ideas. The university can be central among the cultural agencies which bring learning and civility to the centers of our urban culture. No other institution can rival it for first place among our cultural influences. Urbanization presents it with another challenge and another opportunity.

Finally, there is automation and its older brother mechanization.

Automation will result, has already resulted, in some unemployment and will require retraining of the displaced for new occupations. It will give us declining percentages of the work force in unskilled and semi-skilled occupations and higher percentages in skilled, clerical, professional, and paraprofessional occupations, with all that this implies for education.

IT WILL RESULT IN INCREASED PRODUCTION PER MAN-HOUR OF LABOR, IN SHORTER WORK WEEKS (AND HIGHER PAY) FOR A LARGE PORTION OF THE LABOR FORCE - THAT IS TO SAY, IN INCREASED LEISURE AND THE MEANS TO USE THIS LEISURE.

CHANGES OF THIS KIND HAVE ALREADY RESULTED FROM PAST MECHANIZATION AND AUTOMATION OF INDUSTRY, AND WE HAVE GOT USED TO THEM. WHEN THE CHANGE TAKES PLACE GRADUALLY, MEMBERS OF A NEWER GENERATION LOOK FOR NEW OCCUPATIONS RATHER THAN FOLLOWING IN THE FOOTSTEPS OF THEIR FATHERS. WILLINGNESS, OFTEN EAGERNESS, TO DO THIS HAS BEEN PART OF THE PATTERN OF UPWARD MOBILITY IN AMERICAN SOCIETY. IT IS HAPPENING TO GENERATIONS NOW IN SCHOOL. ALREADY THE PROPORTION OF UNSKILLED WORKERS IN OUR LABOR FORCE IS LOWER THAN 20 PER CENT. ON THE OTHER HAND, SKILLED WORKERS, CLERICAL WORKERS, AND PROFESSIONALS ALREADY CONSTITUTE 42 PER CENT. AND THE CHANGE IS CONTINUING. EACH GENERATION GROWS UP TO NEW VOCATIONAL OPPORTUNITIES.

BUT SOMETIMES - AT PRESENT, I THINK - CHANGE IS SO FAST THAT IT MUST AFFECT THE PRESENT GENERATION AS WELL AS RISING ONES. SOME PEOPLE NOW EMPLOYED ON ONE JOB WILL END THEIR WORKING CAREERS IN OTHER JOBS - WILL HAVE TO LEARN NEW JOBS OR BE JOBLESS.

GEORGE MEANY RECOGNIZES THE LONG-RUN OPPORTUNITY AND THE SHORT-TERM DANGER: "CERTAINLY," HE SAYS, "THE TRADE UNION MOVEMENT DOES NOT OPPOSE TECHNOLOGICAL CHANGE... THERE CAN BE NO TURNING BACK TO A NEGATIVE OR SHORT-SIGHTED POLICY OF LIMITING PROGRESS. THE ANSWER TO TECHNOLOGICAL CHANGE LIES IN SMOOTHING ITS TRANSITIONS AND CUSHIONING THE SHOCKS THAT WILL ATTEND IT...

"IN THE LONGER RUN," HE CONTINUES, "WE SHALL PRESS FOR THE TIME-PROVED POLICY OF REDUCTION OF HOURS. THROUGH SHORTENED HOURS, WORKERS NOT ONLY HAVE MORE LEISURE, BUT WE ARE ABLE TO 'SPREAD THE WORK.' WE HAVE SET OUT SIGHTS ON A THIRTY-HOUR WEEK. BY 1980 THAT SHOULD BE EASILY ATTAINABLE FOR ALL AMERICANS."

IN ADDITION, OF COURSE, OUR YOUNG PEOPLE WILL ENTER THE LABOR FORCE LATER IN LIFE AND OUR OLDER PEOPLE WILL LIVE LONGER AFTER RETIREMENT FROM THEIR JOBS.

WE HAVE COME A LONG WAY. OUR CHILD LABOR LAWS ARE EVIDENCE THAT WE HAVE EARNED LEISURE FOR OUR CHILDREN AND OUR COMPULSORY SCHOOL LAWS ARE EVIDENCE THAT WE KNOW WHAT SUCH LEISURE IS FOR. WE HAVE EARNED TIME FOR OUR CHILDREN TO GO TO SCHOOL AND MEANS TO PAY FOR SCHOOLING; AND WE HAVE LEARNED THAT IT IS A GOOD THING FOR THEM TO GO TO SCHOOL.

WE HAVE EARNED TIME FOR OURSELVES TO REST AND TIME FOR THE EMPLOYMENTS OF LEISURE. WE HAVE TO GO BACK A LONG WAY TO FIND THE FOURTEEN-HOUR DAY, THE EIGHTY-FOUR HOUR WEEK, NORMAL IN FACTORY OR MILL. BUT WE DO NOT HAVE TO GO BACK VERY FAR TO FIND THE SIXTY AND SEVENTY HOUR WEEK. IN 1870, ONLY A LIFE-TIME AGO, THE AVERAGE WORK-WEEK IN THE UNITED STATES WAS 67.2 HOURS. IN 1950 IT WAS 42.5 HOURS. THIRTY-FIVE HOURS AS A STANDARD IS NOW NOT FAR AWAY, AND EMPLOYERS AS WELL AS LABOR LEADERS TALK CONFIDENTLY OF THE THIRTY HOUR WEEK TO COME. THE TIME IS COMING, SAYS A. H. RASKIN, LABOR EDITOR OF THE NEW YORK TIMES, THE TIME IS COMING, AND COMING SOON, WHEN "THE WEEK-END WILL BE LONGER THAN THE WEEK."

USUAL INDEXES OF OUR WEALTH, AS INDIVIDUALS AND AS A NATION, ARE IN TERMS OF INCOME AND POSSESSIONS. I PREFER TWO OTHER MEASURES: OUR WEALTH IN LEISURE AND OUR PROVISIONS FOR EDUCATION. WASSILY LIONTIEF SAYS THIS FOR US: "IF WE HAD KEPT TO THE 67-HOUR WEEK, WE WOULD BE TURNING OUT A CONSIDERABLY GREATER AMOUNT OF GOODS THAN WE ACTUALLY ARE. IN OTHER WORDS, TO ENJOY SHORTER HOURS AND LONGER VACATIONS, WE HAVE DELIBERATELY CHOSEN NOT TO CONSUME ALL THE

COMMODITIES AND SERVICES WE COULD BE PRODUCING BY 1870 WORKING-DAY STANDARDS... WE HAVE CHOSEN TO SPEND MORE AND MORE OF OUR EVER-INCREASING PRODUCTION POTENTIAL ON LEISURE..."

MANY PEOPLE FEAR, OF COURSE, THAT AUTOMATION WILL RESULT NOT IN LEISURE BUT IN UNEMPLOYMENT. TWO THINGS COULD HARDLY BE MORE DIFFERENT. "LEISURE," SIR ERNEST BARKER SAYS, "IS THE GROWING TIME OF THE HUMAN SPIRIT." THE DISMAL AND DESPONDENT IDLENESS OF THE UNEMPLOYED PROVIDES NO SPECIAL OPPORTUNITY FOR THE SOUND GROWTH OF THE HUMAN SPIRIT. IT STUNTS GROWTH IF IT DOES NOT STOP IT. IF AUTOMATION RESULTS IN UNEMPLOYMENT, NOT IN LEISURE, IF WE DO NOT FIND WAYS TO AVERT ECONOMIC CATASTROPHE LIKE THAT WHICH MARKED THE EARLY DAYS OF STEAM AND THE MECHANIZATION OF THE TEXTILE INDUSTRY IN BRITAIN, WE SHALL HAVE THROWN AWAY OUR OPPORTUNITIES AND WILL HAVE NO PREDICTABLE FUTURE EXCEPT AN INTERREGNUM OF CHAOS LEADING GOD KNOWS WHERE. YOU WILL FIND WHAT HAPPENED WELL DESCRIBED IN DAS KAPITAL.

BUT IF WE FIND WAYS TO DISTRIBUTE WHAT WE ARE LEARNING TO PRODUCE, IF WE FIND WAYS OF SHARING WORK AND SHARING LEISURE, WE MAY LOOK FORWARD TO WEALTH IN MATERIAL THINGS AND WEALTH IN THINGS OF THE SPIRIT THAT CAN CONSTITUTE A TRULY GOLDEN AGE. FOR IT IS TRUE THAT "LEISURE IS THE GROWING TIME OF THE HUMAN SPIRIT."

THERE ARE THOSE WHO THINK THAT THE PROGRESS OF CIVILIZATION DEPENDS ON A LEISURE CLASS. A DISTINGUISHED GERMAN PHILOSOPHER, JOSEF PIEPER, A FEW YEARS AGO PUBLISHED A LITTLE BOOK CALLED LEISURE THE BASIS OF CULTURE. I COMMEND IT TO YOUR ATTENTION.

THE GREAT AGES OF ATHENS AND ROME PROVIDED POPULATIONS OF WEALTHY FREEMEN, RICH IN LEISURE AS IN POSSESSIONS, AND A POPULATION OF SLAVES WHO GAVE THEM LEISURE. THE FEUDAL SYSTEM OF THE MIDDLE AGES AND THE INDUSTRIAL SYSTEM OF OUR TIME HAVE IN DIFFERENT WAYS ALLOWED SOME TO LIVE WITHOUT LABOR, AT THE COST OF OTHERS. BUT MEN OF LEISURE, HOWEVER POWERFUL, HAVE ALWAYS BEEN A SMALL MINORITY. NOW WE ARE ON THE VERGE OF A SOCIETY IN WHICH, IF WE LET OURSELVES SURVIVE AT ALL, ALMOST EVERYONE WILL HAVE LEISURE - LEISURE PUNCTUATED BY INTERLUDES OF WORK.

THIS IS THE ULTIMATE BASIS FOR THE OPPORTUNITIES AND OBLIGATIONS WHICH CONFRONT THE AGENCIES OF UNIVERSITY CONTINUING EDUCATION. THE UNIVERSITIES WILL HAVE THEIR PART IN THE RETRAINING PROGRAMS OF INDUSTRY - AS AIDES TO INDUSTRY, AS CONSULTANTS, AND TO SOME EXTENT AS TRAINERS. BUT THEIR GREAT OPPORTUNITY AND THEIR PRIMARY OBLIGATION WILL SPRING FROM OUR GROWING WEALTH OF LEISURE.

DO NOT MISUNDERSTAND ME. I AM NOT COMMITTING THE CLICHE ABOUT EDUCATION FOR LEISURE, WHICH I FIND IRRITATING IN STATEMENTS OF AIMS OF AMERICAN COLLEGES. I AM NOT TALKING ABOUT EDUCATION FOR LEISURE AT ALL. I AM TALKING ABOUT LEISURE FOR EDUCATION.

FOR EDUCATION IS ONE OF THE OCCUPATIONS OF LEISURE - IT IS NO COINCIDENCE THAT OUR WORD SCHOOL COMES FROM SKOLE, THE GREEK WORD FOR LEISURE. BECAUSE SCHOOL - I.E., EDUCATION - IS THE APPROPRIATE USE FOR LEISURE, SCHOOL IN ITS DERIVATION IS AN APPROPRIATE WORD FOR THE INSTITUTION.

OUR LEISURE IS RELATIVELY NEW, AND THOUGH WE HAVE SHOWN THAT WE KNOW WHAT TO DO WITH THE FULL-TIME LEISURE OF OUR CHILDREN, OUR ADULT POPULATION IS ONLY NOW LEARNING THAT WHAT IS APPROPRIATE USE OF LEISURE FOR THE YOUNG IS APPROPRIATE ALSO FOR THEIR ELDERS.

"The whole of life," Aristotle says in the POLITICS, "is divided into two parts, business and leisure, war and peace, and of actions some aim at what is necessary and useful, and some at what is honourable... There must be war for the sake of peace, business for the sake of leisure, things useful and necessary for the sake of what is honourable... Men must be able to engage in business and go to war, but leisure and peace are better; they must do what is necessary and indeed what is useful, but what is honourable is better."

One difficulty in this country (rising in part from our Puritan heritage and in part from our equalitarian tradition) is that we think that work is good in itself and we feel guilty when we are not working. Work for us is not only useful and necessary but is in itself honourable. We think of the occupations of leisure as mere pastimes, self-indulgences. But the occupations of leisure include not only play but also worship, enjoyment of the arts, the duties of a citizen, a neighbor, and a parent, and study. It is not hard to argue, as Aristotle affirms, that these are nobler occupations than those by which at least some of us earn our bread: writing TV advertising, for example, or tending a cigarette-making machine.

There are lucky men, of course, who love their work above all other occupations, for whom it is the chief pleasure. If it is also noble work, in which health or justice or salvation or truth is the object, in which the welfare of the client takes priority over the self-interest of the practitioner, they are lucky indeed. But these lucky men, professional men, have been the exception in their passionate devotion to work and in having work to which a man may properly be passionately devoted. If they were not the exception, our unions would fight for longer hours, not for shorter ones. The labor movement knows very well that work is for the sake of leisure.

Most work, indeed, is dull, boring, almost beneath human dignity. One of the effects of the Industrial Revolution has been that for many men much of the pleasure has gone out of work; for craftsmanship has gone out of many occupations. Automation as Raskin describes it may relieve men of "the dirty work and all the monotonous repetitive operations that tire the body and dull the mind." Perhaps it can, but it has not done so yet. The other day I visited the highly automatized accounting and billing department of a large utility. For me, whose life has little routine in it, it was a thoroughly depressing experience to see girls run by machines, responding to the orders of machines, acting on cues from machines. To the engineer, Geoffrey Gorer observes, "the man is part of the machine, performing movements which no machine - as yet - has been devised to do." Gorer finds the fact of boredom and the fear of boredom to be outstanding characteristics of American life.

Most members of the work force, in short, must find their greatest satisfactions not in their work but in their leisure. When they learn how to do this, it will mean something more than a burgeoning entertainment industry. It will mean a society in which the majority is a leisure class that knows how to use its leisure: for worship, for study, for enjoyment, for the duties of citizenship. The relevance to the university and its agency of continuing education is so obvious I need attempt no elaboration.

Having had sophomore rhetoric, I cannot close without a peroration.

I have said that people change, that our knowledge changes, and that the world changes. All three of these changes imply changes (new opportunities and new obligations) for the university and for the university as an agency of continuing education.

THERE IS ONE MORE THING TO OBSERVE: PEOPLE CONTROL ALL THESE CHANGES. MEN CHANGE THE WORLD. THEY MAKE FRIENDS OR ENEMIES. THEY BUILD SLUMS OR CLEAR THEM. THEY CREATE CROPS OR DUSTBOWLS. THEY ENSLAVE MEN OR THEY ENSLAVE MACHINES. THEY BUILD THE WORLD THEY LIVE IN.

MEN CHANGE THE WORLD'S KNOWLEDGE. WE MAY ENCOURAGE ITS ADVANCE OR WE CAN BURN THE BOOKS. WE CAN MAKE OUR AGE THE AGE WE WANT. WE CAN BUILD THE NEW RENAISSANCE OR THE NEW BARBARISM.

FINALLY, MOST DIRECTLY OF ALL, WE CAN CONTROL THE MOST IMPORTANT CHANGES IN OURSELVES. WE MAY CHOOSE TO GROW OR TO STAGNATE, TO LIVE OR TO DIE, AND WE CAN HELP OTHERS MAKE THE CHOICE.

IN ALL THESE CHANGES THE UNIVERSITY CAN PLAY ITS PART AND CANNOT ESCAPE RESPONSIBILITY. AND THE AGENCY OF CONTINUING EDUCATION IN THE UNIVERSITY CANNOT ESCAPE PLAYING ITS PART. MY OBSERVATIONS ABOUT THE NEW LEISURE DO NOT APPLY TO ADULT EDUCATORS.

MONDAY, FEBRUARY 4
THEME OF THE DAY: EFFECTS OF CHANGES IN SOCIETY ON THE VALUES, NEEDS, ROLES, AND LIVES OF ADULTS.

ADDRESS: "THE NEANDERTHAL SPACEMAN"
MILTON R. STERN, ASSISTANT DEAN, DIVISION OF GENERAL EDUCATION
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THE AIM OF THIS PAPER WILL BE TO CONSIDER THE MAJOR EFFECTS ON PEOPLE'S LIVES OF CHANGES OF THE RECENT PAST, THOSE THAT ARE TAKING PLACE NOW AND EVEN THOSE THAT ARE COMING. I WILL COMMENT ON HOW THEY HAVE COME TO PASS AND WILL TRY TO AVOID THE OBVIOUS IN SPELLING OUT THE CHANGES THEMSELVES. AFTER ALL, MUCH HAS BEEN SAID ABOUT CHANGE LATELY. YOU ARE FAMILIAR WITH MUCH THAT HAS BEEN WRITTEN. ALSO, TO TALK ABOUT THIS THEME IS AS ALEXANDER WOOLLCOTT WOULD HAVE SAID, TO "CATCH LIFE IN THE ACT OF RHYMING." SOME BRILLIANT INSIGHTS HAVE BEEN GIVEN US, AND WE SEEM TO BE ON THE BRINK OF IMPORTANT BREAK-THROUGHS OF CONCEPTION, OF REFORMULATIONS ARISING FROM CURRENT EXPERIENCE. A SYMMETRICAL VIEW WOULD NOT ONLY BE DIFFICULT, BUT, I THINK, MIGHT BE POSITIVELY MISLEADING. I WILL, HOWEVER, TRY TO MAKE MY CONCLUSIONS PRACTICALLY USEFUL TO US IN OUR ROLE AS UNIVERSITY EDUCATORS OF ADULTS.

A MAJOR CHARACTERISTIC OF THE PROBLEMS OF OUR TIME--THE OVERPOWERING ONES OF WAR AND PEACE, OF THE CHANGING NATURE OF WORK AND LEISURE BECAUSE OF AUTOMATION, OF THE POPULATION EXPLOSION AND CROWDED CITIES, OF THE DESTRUCTION OF EARTH'S SURFACE--IS THAT, WHEN CONFRONTED FULL FACE WITHOUT MIRRORS, THEY SEEM, LIKE THE MEDUSA, OFTEN TO TURN US TO STONE. THEY CONDUCE TO A FEELING OF HELPLESSNESS. WITHOUT A DOUBT AN OUTSTANDING EFFECT OF THESE CHANGES IN LIVING TODAY IS THE DIMINISHMENT OF THE INDIVIDUAL IN HIS OWN EYE AS A PERSON FUNCTIONING CAPABLY IN SOCIETY.

THIS ATTITUDE PERSISTS IF THE INDIVIDUAL DEALS WITH THESE PROBLEMS ONLY ON THE SCALE UPON WHICH THEY CONFRONT MANKIND ENTIRE--THE WORLD. CAN THEY BE REDUCED TO HUMAN SIZE? THIS IS A MAJOR IMAGINATIVE TASK OF EDUCATION.

PERHAPS THE HABIT OF "THINKING BIG"--AND BEING IMMOBILIZED BY IT ALL--IS AN ATTITUDE LIMITED TO THINKERS, THE CURSE OF THE INTELLECTUAL IF YOU WILL. BUT I DOUBT IT: APATHY AND ANOMIE, THE PARALYSIS OF WILL AND SPIRIT, ARE TOO PERVASIVE AT TOO MANY LEVELS OF SOCIETY TODAY. ON THE OTHER HAND, I AM NOT SO PESSIMISTIC MYSELF AND I DOUBT THAT MOST OF YOU ARE, BECAUSE AS ADMINISTRATORS IN OUR FIELD, WE LIVE A BUSY DAILY LIFE ON A HUMAN SCALE AS WELL AS A COSMIC ONE. THIS EXPERIENCE IS CORRECTIVE AND, AT LEAST INTERMITTENTLY, PROMOTES OPTIMISM. IT IS SUCH A DOWN-TO-EARTH VIEW OF THE LIVES OF ADULTS THAT WE SHOULD TAKE IN TODAY'S SESSION OF THIS CONFERENCE.

WHAT ARE SOME OF THE EFFECTS IN THE LIVES OF THE PEOPLE WE DEAL WITH IN OUR CLASSES OF THE SEVERAL PHENOMENA MENTIONED A MOMENT AGO: THE BOMB, AUTOMATION (AS STAGE TWO IN THE INDUSTRIAL REVOLUTION), THE POPULATION EXPLOSION? THESE ARE THE THREE MAJOR HEADINGS I HAVE CHOSEN TO IDENTIFY IN THIS TALK. THERE ARE OTHER WAYS OF CLASSIFICATION AND OTHER HEADINGS, BUT THEY ALL RESULT FROM THE SCIENCE AND TECHNOLOGY OF THE LAST 300 YEARS. SO IT IS ACCURATE TO SAY THAT SCIENCE IS A MAJOR IMPELLING FORCE LEADING TO THE SOCIAL CHANGES TAKING PLACE NOW IN OUR OWN COUNTRY, IN EUROPE AND THE SOVIET UNION, AND IN THE REST OF THE WORLD, DEVELOPED AND UNDEVELOPED. OF COURSE, THE CHANGES ARE NOT UNIFORM IN PACE AND ARE SIGNIFICANTLY DIFFERENT IN KIND BECAUSE OF ALREADY EXISTING SOCIAL VARIATIONS. BUT IT IS IMPORTANT FOR OUR ACTIVITY IN ADULT EDUCATION THAT WE BEAR IN MIND THAT SCIENCE DOMINATES THE CULTURAL ATMOSPHERE OF OUR TIME.

I have felt constrained to call this talk "The Neanderthal Spaceman." This may need a bit of explaining. I was trying to express in a phrase both how far we have come as human beings--and how far we have not. Just last month, the National Academy of Sciences issued a report affirming that the space sciences were of overwhelming importance. "What is at stake," the report claimed, "is the chance to gain a new perspective on man's place in nature, a new level of discussion on the meaning and nature of life."

The statement expressed the possibility that there was life on other planets. Probes of various kinds should be tried, and an early attempt should be made to search for life on Mars which, in the words of the report, "should become an ecological preserve."

Should it indeed?

One does not have to be a science fiction fan to imagine sentient beings in the universe who, if they smile, might smile at that. Such beings might regard our planet Earth, third planet of a middle-sized star, as their ecological preserve. Who knows? With radiant space probes of their own, they may have already tagged us human beings like salmon to discover our spawning habits. Whatever such beings may think of us, we might, with some humility, consider ourselves to be Neanderthal Spacemen. After all, the Age of Science and Technology that has precipitated the social changes we must consider this evening has not yet helped us to develop psychological resources to match the hardware. As to moral resources, do not these need more searching out in up-to-date parable and example? The Golden Rule remains valid, of course, but is it really enough to be able to pick up a telephone and "Dial-a-Prayer" as we dial for the weather, G-O-D 1212?

Before leaving the big picture, I must add another quotation and my comment. It is from a talk given at an Arden House Conference in 1960 by Dr. Bernard J. Muller-Thym of the Massachusetts Institute of Technology.[1] Said he:

"We are living at the end of the Neolithic Age. The changes taking place in the world today are not merely changes from one form of society, one form of technology, to another. They are so wide-sweeping that they are taking us from one major epoch of human history into another." That was his opening, and he ended his talk thus: "This is an order of change which is completely different from anything our ancestors ever knew--unless we go back about 10,000 years, when men invented property, when they invented ownership, when they invented work, and mechanics based on the wheel."

Doesn't this shed light on our discussion? It is a way of looking at our theme which goes past questions of nation, income, race, of a mechanized industry called farming, of towered cities where traffic stands still--of the limited-time view of the last crowded three hundred years of the Age of Science. After all, the 21st Century is only half-a-lifetime away, and to think of ourselves at a major turning--or leaping--point in man's struggle, gives a perspective that is at once reassuring and demanding, even dizzying. In such an age of transition, we who are the men of the period may have less awareness of what is happening than will the historians of the future.

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[1] "Cultural and Social Changes," in The Changing American Population, pp. 85-96, available from the Institute of Life Insurance, 488 Madison Avenue, New York 22, New York.

But we are the men they must write about. What we do or fail to do counts. We are the generations in command now, and upon our self-knowledge and bootstrap sense of human destiny will depend, we may be sure, whether there will be human historians in that future. To be sure the race does not live suspended between past and future but keeps going, whether on a tightrope across an abyss or on more solid ground. All periods are periods of transition, but our century may well be more important by virtue of choices we make than, say, the 14th Century.

I have made the point that social change today is largely brought about by science and technology. I say "today" and "largely" because there are, of course, other things that can bring about social change, including a violent reaction to single-minded technology. We tend to have such scientific tunnel vision these days as to be unaware of the effects of other forces. A new Ice Age, for example, which according to the latest judgment (scientific, to be sure) will be upon us in full force within the next 10,000 years would change social conditions.

Just as drastic changes in health and a longer life span have been brought about by modern medicine, so in the past have drastic social changes been brought about by epidemic. The Plague, the Black Death of the 14th century had significant effects as it wiped out in some parts of Europe, two-thirds or three-quarters of the population, creating that hysterical attitude typified in the Dance of Death, and incidentally creating the original escape literature in the Decameron of Boccacio, who recounted tales told by people who had fled to the hills from plague-ridden Florence. For more than two centuries in England after the Black Death hit so hard in the horrible year 1349, the lot of labor improved mightily because it was in such short supply. One could speculate perhaps that the growth of the independent spirit that came to such magnificent flower in the time of Elizabeth the First, and claimed as a continuing part of the Anglo-Saxon heritage, came about in part as a result of the disaster of the Black Death.

Earthquakes, too, can change a society--or wipe it out. We must not, I am saying, think only in terms of technologically induced changes in society. In fact, these can be more manageable than others which really must be lived with, endured, because nothing can be done about them. It is ironical in an age which prides--even preens--itself on the rationality of scientific choices, that human beings, habituated to the past, think in terms of the inevitablity of events. True, it is no longer said so often that "you can't stop progress." What seems to have taken its place is, "You can't stop, period." And there are details of private life which influence people, too. We speak, for example, of the millions of pounds of thrust achieved to launch a rocket to the moon or orbit an astronaut, but I lack enough thrust personally to launch my 45 year-old body off the floor for more than a dozen pushups. I find this cautionary. The bodily changes of one lifetime have dominating influence on our view of the changes taking place around us.

What are some of the ways in which technology--using science, that is--has affected the intimate, personal lives of people?

Let us make an obvious point--so obvious as to be often overlooked or perverted in the gloom-and-doom school of contemporary commentary. In the light of history, ours is an affluent society. Although 38 million people in America live in poverty, are ill-fed, ill-housed, ill-educated, starvation is not as likely as has been the case before in history. Gerard Piel has an illuminating point to make: "...the agriculture of industrial civilization...most clearly exposes the nature of the change technology has brought...in contrast with agricultural civilization, where 80 percent of the people continue to be employed or under-employed on the land, less than 10 per cent of the American labor force work on the farm. Working fewer acres each year, they produce still bigger yields: presently enough to feed 12,000 calories to each American every day--enough to feed a billion people an adequate daily ration."

He goes on to say: "The American economy upgrades these calories, via animals, to give a high fat and protein content to our 2,500-to-3,000 calorie daily ration. It also wastes a good deal of food and gives a good deal of it away, and still it has a surplus to keep compulsively in storage."[2] End of quote.

To be sure, this compulsion is the result of 7000 lean years. But the Chinese and Indians are not yet so well off. Millions of people still do starve in our world. Malnutrition is the rule, not the exception. Ours is a rich country, we know, and so are the Western European countries, and in contrast to the underdeveloped countries so are the countries of the Soviet sphere in Eastern Europe. How mixed a world we have! How this shows that distribution is the basic problem of the emerging economy of abundance.

In the rich countries--particularly the richest--the abundance does not stop us from complaining or being anxious. Perhaps this, too, is a biological or cultural legacy from earlier history and pre-history. In our country, poverty assumes a different guise. It is the habit of most Americans to think of themselves as deprived. A standard expression of many, of whatever income level, is to say wistfully, "Gee, what I couldn't do with another fifty, - hundred, - thousand dollars."

I've thought so myself. ...And then you get it... and as a friend of mine sardonically remarked on such an occasion, "It takes a long time to get used to an increase in income. It takes a whole weekend."

What may be significant for us in adult education to consider is that a great majority of our compatriots have a common feeling of malaise and purposelessness as a result of an industrialized mass society. The late Dean Inge, the gloomy Dean of St. Paul's, once said, "God does not always punish a nation by sending it adversity. More often He gives the oppressors their hearts' desire, and sends leanness withal into their soul." In the case of our country we may discount distinctions of oppressors and oppressed. All have been stricken more or less by this spiritual and psychological malnutrition.

Has this talk so far seemed without much hope? Are we to think the effects of social change can ever and only be for the worse in the lives of people? I am sure it can't be so. Still I am reminded of Orwell's ironic essay title for a memoir of his boyhood--"Such, Such Were the Joys." And what is to the point is that the mode of expression general to our sociologists, publicists and most of the rest of us is anxiety. Perhaps there is some remnant of ancient magic in this or fear of a Puritan God. --"Don't strike me down, Lord, I am not having a good time."

But human beings do think, do imagine, particularly when they have the time to do so. We are able to look over the rim of the future these days not by examining entrails but with the help of computers. What we see is scary enough,

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[2] Piel, Gerard, in a paper on "Technology and Democratic Institutions" delivered delivered at the 10th Anniversary Convocation of the Fund for the Republic, January 21-22, 1963, New York.

BUT BY TAKING THOUGHT, WE HOPE WE CAN AVOID THE DISASTER THAT LOOMS. PERHAPS ANXIETY IS NOT ALWAYS A BAD THING, PARTICULARLY IF WE RELABEL IT AND CALL IT "CONCERN" OR "FORESIGHT." SO LET US GO INTO SOME MORE OF THE FACTS AND CONCLUSIONS OF THE EXPERTS.

POPULATION. THE POPULATION OF THE WORLD IS NOW AT ABOUT THREE BILLION, ONE HUNDRED MILLION. SO FAR AS POPULATION GOES, THE MOST SERIOUS INFLUENCE ON THE LIVES OF ADULTS IS--CHILDREN. NEARLY ONE-HALF OF EARTH'S PEOPLE TODAY ARE UNDER TWENTY YEARS OF AGE. THREE BABIES ARE BORN EVERY SECOND, JUST OVER A QUARTER OF A MILLION PER DAY. WITH THE DECLINING DEATH RATE, THE RACE IS INCREASING SO FAST THAT BY THE YEAR 2000, WE MAY EXPECT THE GLOBAL TOTAL TO BE OVER SIX BILLION. AT THE NEXT CENSUS IN 1970 OUR OWN COUNTRY WILL HAVE DOUBLED ITS POPULATION IN FIFTY YEARS, WITHOUT IMMIGRATION.

THE GROWTH RATE HAS CREATED THE IRONY OF INCREASED POVERTY IN UNDERDEVELOPED COUNTRIES WHILE THEIR PRODUCTION RATE HAS ALSO IMPROVED--BUT NOT ENOUGH. PRESIDENT NASSER FEELS IT IS THE DUTY OF HIS EGYPTIAN GOVERNMENT TO INFORM THE FELLAHIN ABOUT BIRTH CONTROL. RED CHINA, IN THE PAST YEAR, HAS REVERSED ITS APPARENT "WE'LL-OUTBREED-THEM" ATTITUDE AND IS NOW TRYING TO ENFORCE LIMITATIONS. FAMINE, NO DOUBT, WILL ASSIST THE PROCESS. ON THE HOPEFUL SIDE, JAPAN, ONCE A SERIOUS VICTIM OF POPULATION INCREASE, LEGALIZED ABORTION IN 1948. THERE ARE NOW ESTIMATED TO BE ONE MILLION ABORTIONS A YEAR IN JAPAN, AND ITS POPULATION GROWTH RATE HAS DECLINED.

STILL, IT MUST BE POINTED OUT THAT THE JAPANESE RATE IS NOT IN ABSOLUTE DECLINE, THAT MORE PEOPLE ARE BEING BORN THAN DIE, AND WE MAY EXPECT IN CROWDED CITIES LIKE TOKYO EMERGENCE OF THE CONDITION OBSERVED RECENTLY IN THE PHILADELPHIA ZOO. THERE, ANIMALS MULTIPLIED, AND THEN THEY DIED FROM BEING OVERCROWDED. IS IT POSSIBLE THAT A SIMILAR DISEASE WE MIGHT LABEL "URBANITIS" WILL BE A FATAL PSYCHOSOMATIC ILLNESS OF OUR CROWDED HUMAN CITIES? OR WILL WE IMITATE THE LEMMINGS OF NORWAY?

WHAT ARE THE CHANCES THAT "EDUCATION," THAT MAGIC PILL ALWAYS RECOMMENDED FOR EVERYTHING BY EVERYBODY BUT EDUCATORS WILL HELP ALLEVIATE THE POPULATION EXPLOSION? PROBABLY THE SITUATION WILL HAVE TO GET WORSE BEFORE IT GETS BETTER. WE KNOW THE LIMITATIONS OF EDUCATION. IN INDIA ONLY ONE-HALF OF ONE PERCENT OF THE POPULATION HAS EVEN HEARD OF BIRTH CONTROL. THE CULTURAL HERITAGE OF MOST PEOPLES IS NOT GEARED TO REDUCED FAMILIES. WE PROBABLY CAN'T REVERSE TENS OF THOUSANDS OF YEARS OF HUMAN EXPERIENCE IN THE NEXT GENERATION. BUT WITH THE RAPIDITY OF SOCIAL CHANGE THAT WE HAVE SEEN IN THE PAST FIFTY YEARS, WE MAY HOPE, AT LEAST, THAT WE CAN STABILIZE OR REGULATE POPULATION DURING THE 21ST CENTURY. IT WILL HAVE TO INVOLVE THAT ACTIVITY WHICH IS STILL ANATHEMA TO CONSERVATIVE EDITORIALISTS IN OUR COUNTRY, PLANNING. AND WORLD-WIDE PLANNING AT THAT. MODERN PUBLIC HEALTH MEASURES HAVE WIPED OUT MALARIA, BUT WE HAVE REPLACED THE MOSQUITOES WITH PEOPLE...PERHAPS WE SHOULD MAKE EARTH, RATHER THAN MARS, AN ECOLOGICAL PRESERVE IN THE INTEREST OF HUMANITY.

IN ANY EVENT WE MAY EXPECT OUR OWN GENERATION OF ADULTS AND AT LEAST THE NEXT THREE OR FOUR TO LIVE IN A PHYSICAL AND PSYCHOLOGICAL ATMOSPHERE OF CROWD. WILL PRIVACY BE VALUED MORE THAN IT HAS BEEN? WILL THERE BE COMPULSORY MASS MIGRATION TO THE TUNDRA OF THE CANADIAN NORTHWEST, TO THE INLAND PLATEAUX OF BRAZIL OR TO THE MOONS OF JUPITER? WILL THE ADULT STUDENT OF THE FUTURE HAVE STARTED WORK AT 30 AND BE RETIRED AT 38? FOR WE HAVE SHORTENED ADULT LIFE AT ITS BEGINNING AS WE HAVE PROLONGED ITS CLOSE. THESE DAYS A MAN OR WOMAN IN THE TWENTIES IS CONSISTENTLY THOUGHT OF AS A "BOY" OR "GIRL"; THEY ARE STILL ADOLESCENTS IN THE CULTURAL TERMS OF A SOCIETY THAT IS DESPERATELY TRYING TO LIVE BY the code of *work* that it has inherited and is trying to keep as many as possible out of the labor market.

This point brings us readily enough to the next major heading we must consider--the effects of *Automation*. Let us look no further ahead than the next ten years and troubles loom. I needn't hover over the well-worn statistics of alarm more than briefly. President Kennedy said a year ago: "...We have to find over a ten year period 25,000 new jobs every week (that is 13 million *new* jobs in a decade) to take care of those who are displaced by machines and those who are coming into the labor market...I regard it," he said, "as the major domestic challenge of the Sixties--to maintain full employment at a time when automation is replacing men."[3]

Well, we don't have full employment and we're not likely to get it soon. The President's estimate has been thought by some observers to be minimal. It may be that as managerial and professional members of the working force, we here in this room tend to be insulated from a full realization of the consequences of automation. At least for now, we do not foresee that we will be replaced. In this we may be wrong. Surely, unless we make ourselves expert in the ramified field of automation, we will become superfluous as educators. By expert I do not mean that we need to explore the technology of computers in depth, but we do need to keep ahead in anticipating the social consequences. If we want to keep our jobs, we had better *do* our jobs, do the adult learning *we* must do if we are to organize the continuing education of so many millions of people in this ironic crisis of abundance. We have time only to explore a few of the intriguing and demanding issues, but I would suppose that we will be concerned with them and the many others like them as the major preoccupation of the rest of our professional lives.

Here is a thought to keep with you: "...the American Telephone and Telegraph Company...expects its 1970 revenue from long-distance communications between machines to exceed its revenue from city-to-city telephone calls placed by humans."[4] That is seven years from now. And remember, please, that even the telephone is not face-to-face communication. It has existed for less than one hundred years. "What hath God wrought?"

Another thought: It is only a half-dozen years since the number of white collar workers in our country has exceeded blue collar workers. Yet, we remain guided in our habitual frame of reference, even in our psychology, most of us, by the Puritan notion that work with one's hands is the only *work* there is. And while we are way back there in our emotional responses, automation has not only moved into offices, but has already brought about large-scale cuts in white collar staffs, including middle management. So, jobs are being wiped out before they are even thought of as being work. We face the need to reformulate and build into the culture new concepts of work and leisure. Consider these observations from French sociologist, Georges Friedman: "...in certain automated jobs inspection duties take approximately 39 to 40 hours a week, while only one hour is required for activities involving physical responses, signals, such as recording readings on a chart, using handgears, buttons or pedals, or taking calls by intercom or telephone. Some word other than 'worker' will be necessary to avoid confusing the duties and responsibilities of such automatic operations with the performance of workers in the past."[5]

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[3] Press Conference, February 14, 1962, as reported in New York *Times*, February 15.

[4] Diebold, John, "The Application of Information Technology," *Annals of the American Academy of Political and Social Sciences*, March 1962, p. 39.

An Englishman, R. F. W. Crossman responds by offering a French-derived adjective--"polyvalent." He speaks of the "polyvalent craftsmen needed by the new technological age in which the man must have and successfully blend the attributes of more than on one conventional skill."[6] So the workman of the future must have what amounts to an executive capacity for making decisions and the executive habit (would that more executives had it) of quick thinking.

Of course we will need a new word, or new words, for "work." Or maybe eventually top management will have the only rare kind of work left, and we will need a new word for the rest of humanity, a word without the overtones of "unemployed." For what is becoming obvious in the combination of growth of population and increased sophistication of machines is that we must focus on what we presently call leisure rather than on work as the major source of meaning in life. This is a cliche, I know, but a difficult one to get under and give new force so that we can continue to keep it in mind as of first importance in continuing education. We may anticipate a longdrawn debate about the value of work in the traditional meaning of the term, "productive work", or as Paul Goodman would have it, "man's work." This is an important debate and too much of it will take place in the rarefied atmosphere of Akademeia. Meantime back on the ranch, the farm, in the factory and office, people will be finding ever less meaning in their jobs, and will be losing them.

Let me quote an automated automobile worker still on the job to give you a sense of how fast we are moving. Said he, "(I don't like) the lack of feeling responsible for your work. The feeling that you're turning out more work but knowing it's *not really yours* and not as good as you could make it if you had control of the machine like before."[7]

"If you had control of the machine like before."... How short a time ago similar words were the typical observation by and about workers dealing with machines, *any* machines. Then it was the machine itself that destroyed individuality and that sturdy sense of craftsmanship that came, for instance, from making an entire pair of shoes yourself with hand tools. Man has been a toolmaker for from 50,000 to 250,000 years--choose your own paleontologist. But in less than 300 years of using science--less than 150 years since the creation of the factory system--we now hark back to a time when the assembly line was manned by *human beings*!

Such will be the working force of the brave new world. A high order of adaptability to change will be required of men and women trained to manual jobs as well as those with intellectually oriented activities.

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[5] "Leisure in an Automated World," *Nation*, September 1, 1962.

[6] *Automation and Skill*, Her Majesty's Stationery Office, London, 1960.

[7] Faunce, William A., "Automation and the Automobile Worker", *Social Problems*, Vol. 6, Summer 1958, pp. 68-78.

As for immediate implications for adult education, it is depressingly clear that simple-minded stereotypes like "retraining of older workers" just won't do. We have to be darn sure of what they are being retrained for. We may expect in the universities that we will have a continuing clientele of advanced adult students in engineering and the sciences who will have the absolute necessity to be students to keep their jobs. This group will increase--at least for a while. Will they become steadily more isolated from managerial personnel or will they become interchangeable with them? Managers, too, will have to come to school even more than they now do, as their jobs change even more than they have already. Will there be a shifting emphasis in their study of the humanities? Or won't they pay attention? Will the already noticeable separation of this new working class from the emerging leisure masses be increased? What *will* the class structure be a generation hence?

I have used the phrase, "working class," about the hypothetical elite group, and "leisure masses" about the rest only half-ironically. I have used them in the absence of a new terminology. Who knows what words will be invented? "Automation" itself is a word that, so far as I know, has come along only in the past dozen years or so.

What adults may expect--at least a few of the things for most of them--are shorter hours, a shorter working life, earlier enforced retirement, a longer life to be retired into, even less possibility than now to express personality in their work, but more available ways to satisfy material wants, more goods, more services--a consuming society, in short in which thrift, for example, is meaningless, if not positively antisocial. There will be more security, food, minimum shelter--the welfare state. It has, after all, taken us only one generation to get used to the idea of social security.

The uneasy questions of what will happen to democracy, to individuality, keep rising to the surface, and the answers are not at all clear. The conservative and liberal points of view in our country have become blurred and sometimes seem to have exchanged places entirely. There are no easy answers given for tomorrow's problems, only an amplified rhetoric echoing from yesterday. This is true of other countries as well. The Labor Party of Britain, for example, is going through a crisis of policy, but so are the Tories, just as are all established and vested political groups. So is the international Communist movement. We don't know what to think, in fact, as we face a world so vastly different from the political, economic, and social absolutes we were taught a generation ago. Sometimes, as I think of the gap between my childhood and my middle-age, I feel that I was born in the backwash of the 19th century, and I'm living in the 21st, and that the 20th century never existed.

So far in this talk I have dealt with some of the implications of the population explosion and of automation. Before offering some concluding remarks, I must talk briefly about a third major heading--The Bomb. It can be brief because the effect of the Bomb is simple. It is fear. Other potentialities for good or ill of nuclear energy are of a piece with the results of other general technological advances. But the image that people hold is of a mushroom-shaped cloud and the prospect they anticipate is extinction.

The effect of fear varies in peoples' daily life. At different times there are different responses--hysteria, wringing of hands, anger, calm resolution. Fear has been man's companion since the birth of the race. In the fact of The Bomb, many simply deny the possibility, and only look at it quickly from behind clasped hands at moments of crisis such as Cuba. A few--too few in my opinion--

consistently and outspokenly oppose nuclear testing and campaign against nuclear warfare. To these ours is not so much an age of science as it is an "age of overkill". Most people, though, till their own gardens, most of the time. The effect on the next generation of adult students in our classes will most likely be different from the present: it has been 18 years since Hiroshima, and a generation has grown up that has had school drills and been exposed to the remorseless radiation of mass communication news on television and radio, and has had no previous Bombless experience. I find it difficult to anticipate what the responses may be--probably as varied as our own.

I suppose that the reaction to The Bomb is like the reaction to the Black Death 500 years ago. The Black Death went away. Or did public health measures have something to do with it? And now? Albert Einstein said, "The Bomb has changed everything but thinking." Perhaps in that line is our cue to make even so menacing a presence less so. Steps leading to disarmament, a not impossible dream, will be probable only if people are able to lead a daily life with some hope. Do I sentimentalize if I suggest that when people look past an immediate terror and think of what the future might be, they help to bring it about via a self-fulfilling prophecy? Of course they need leadership, not only in politics and public affairs, but in education. One of my distinguished colleagues at New York University, when it was suggested to him that adults came to school out of loneliness and frustration, demurred. "They're not lonely hearts, but lonely minds; and if lonely minds seek companionship, then that is a healthy and life-asserting activity." There are many possible responses to fear, and to try to live a full life is the best one. We may be sure that in the future, an important part of the full life will lie with programs like ours in universities.

And so I have come to the last part of this talk with many ideas still uncovered. As I said in the beginning, I have deliberately avoided a premature symmetry, because conversations in our field are just beginning on this important subject. I have chosen to emphasize population, automation, and The Bomb. With just as much cause, someone else speaking to our general theme would have chosen to deal with urbanization, with mass communications, with the specific aspect of the aging population. The theme is open-ended. But let me conclude this talk--draw some of the threads together--by suggesting a difficult, but to me most important, part of our own continuing professional study.

We must develop new ways to think about our curricula to match the changes in society. We need not only new courses and new programs, but we must attempt to think and feel our way to break through to new conceptions. I know this sounds vague, and I cannot foresee too many of the implications of my observation and I'm not sure I like all that I dimly see. Let me put it this way: changes in technology have brought about and will continue to bring about changes in peoples' lives. If we do not anticipate and make choices in our curriculum building, then we will be far behind our students' range of feeling, values and the new roles they will play. We will be lead by the forces we should help shape, or if you have a philosophical objection to that role for education, at least explain to people.

For instance, it is a commonplace that the sciences themselves have changed shape, that they are all broken up into specializations unheard of a generation ago. The idea of an interdisciplinary study connotes an orderly range of disciplines which are relating to each other. But today in the sciences with the changes that are taking place, what kind of explanations shall we make in our classes? How shall we name courses? Is Biology I still the root of biology--

OR HAS BIOLOGY ITSELF CHANGED INTO SOMETHING RICHER AND STRONGER? IS IT STILL BIOLOGY THAT WE SHOULD TEACH? OR BIO-CHEMISTRY? OR WHAT? I HAVE A FRIEND WHO IS RESEARCHING THE BOTANY OF MARS--SPACE-BIOLOGY OR BIO-PHYSICS. IS IT EVEN THE ENVELOPING NATURAL SCIENCES THAT ARE IN ORDER? OR TAKE A SUBJECT THAT WE HAVE ALL FOUND INTERESTING TO PEOPLE IN NON-CREDIT INSTRUCTION--RELIGION. WHAT SHOULD BE THE APPROACH OF A COURSE IN RELIGION FOR THE SPACE AGE? WHAT ABOUT THE LIBERAL ARTS? IS IT UNREALISTIC OF US TO THINK IN TERMS OF SUCH A CATEGORY AS LITERATURE? SHOULD WE NOT DELIBERATELY INVENT NEW FORMULAS, NOT ONLY OF CROSSDISCIPLINED COURSES, BUT OF NEW FRAMEWORK, OF INSTRUCTION ALTOGETHER? MY NINTH GRADE DAUGHTER READS THE LORD OF THE FLIES--WHERE I READ IVANHOE. IS THIS MERELY SYMPTOMATIC OF A DIFFERENCE IN GENERATIONS? OR DOES IT GO DEEPER? I THINK IT DOES.

WHAT ARE THE WELL-SPRINGS OF INVENTION UPON WHICH WE MAY DRAW? LET ME MENTION TWO SOURCES. FIRST, AS IS IMPLICIT IN WHAT HAS BEEN SAID, WE NEED TO HAVE AN EMPATHIC ATTITUDE TOWARD THE LIVES OF OUR STUDENTS AND A CREATIVE ATTITUDE TOWARD HUMAN POSSIBILITY AS WELL AS AN UNDERSTANDING OF PROBLEMS. PARENTHETICALLY LET ME SAY THAT THE IDEA OF A PROBLEM-CENTERED CURRICULUM IS A DISTRACTION. URBAN SPRAWL, INCREASED JUVENILE CRIME, RACE BITTERNESS--THESE ARE SOCIAL PROBLEMS THAT MUST BE DEALT WITH AS IMPORTANT SUBJECT MATTER, BUT THEY ARE NOT THE BASIS FOR CURRICULUM. PEOPLE SOMETIMES STUDY TO HELP THEM SOLVE PROBLEMS, IF YOU WILL, BUT THEY STUDY SUBJECTS, NOT PROBLEMS. A COURSE ABOUT THE CITY, FOR EXAMPLE, MAY BE MORE FRUITFUL THAN ONE ON PROBLEMS OF URBANIZATION.

A SECOND SOURCE: IF SCIENCE OFFERS THE SHAPING GROUND OF THE FUTURE, PERHAPS ART CAN PROVIDE A BETTER VISION OF THAT FUTURE. DOES THIS SOUND "WAY OUT?" LET ME BE METAPHORIC AND EVEN MORE EXTREME. CONTEMPORARY LITERATURE AND THE PLASTIC ARTS IN PARTICULAR CAN GIVE US MORE THAN ENJOYMENT; THEY CAN SERVE AS PEEPHOLES THROUGH WHICH THE LIGHT OF THE FUTURE SHINES AND CASTS IMAGES ON OUR CLASSROOM WALLS. WE, AS WELL AS OUR STUDENTS, SHOULD LOOK AT THOSE PICTURES. SOMETIMES WE WILL WANT TO CHANGE THE NOW, SO THAT HAPLY WE MAY CHANGE THE FUTURE. BUT WE SHOULD LOOK.

LET US FINALLY LOOK PAST THE TRANSITIONAL PERIOD OF NOW AND THE IMMEDIATE FUTURE TO ASK OPTIMISTICALLY WHAT ADULT EDUCATION MAY BE LIKE IN A HUNDRED YEARS. VALUES WILL HAVE CHANGED--PARTICULARLY OF WORK AND LEISURE. BUT WE MAY SURMISE THAT A MOST SIGNIFICANT CHANGE FOR US WILL BE A CHANGE IN THE ATTITUDE TOWARD TIME. A SOCIETY OF ABUNDANCE WHICH HAS CONQUERED THE PROBLEM OF DISTRIBUTION OF GOODS MAY WELL THINK IN TERMS NOT OF "DISPOSABLE INCOME" BUT OF "DISPOSABLE TIME." BECAUSE THE VALUABLE COMMODITY, THEN, WILL BE TIME. SUCH A SOCIETY MAY COME TO THINK WITH HENRY THOREAU THAT "...THE COST OF A THING IS THE AMOUNT OF WHAT I WILL CALL LIFE, WHICH IS REQUIRED TO BE EXCHANGED FOR IT, IMMEDIATELY OR IN THE LONG RUN."

HOW WILL PEOPLE CHOOSE TO USE THEIR TIME? WILL THEY CHOOSE US? THIS DEPENDS ON WHAT WE DO NOW TO PUT OUR OWN HOUSE IN ORDER. IF WE ARE COMING TO THE END OF THE NEOLITHIC AGE, THEN WE ARE AT THE BEGINNING OF A NEW AGE FOR ADULT EDUCATION, THE AGE OF THE LEARNING SOCIETY.

TUESDAY, FEBRUARY 5
THEME OF THE DAY: RESPONSIBILITIES OF THE MODERN UNIVERSITY TO ADULTS, TO THE NATION, TO THE WORLD.

ADDRESS: "SCREAMS AND DREAMS"
GORDON SABINE, VICE PRESIDENT, MICHIGAN STATE UNIVERSITY

THE THEME FOR THIS DAY OF YOUR CONFERENCE ON LEADERSHIP IN UNIVERSITY ADULT EDUCATION IS "RESPONSIBILITIES OF THE MODERN UNIVERSITY TO ADULTS, TO THE NATION, TO THE WORLD."

MY PRESENTATION ASSUMES THAT WE ALL AGREE THAT THE MODERN UNIVERSITY DOES HAVE SUCH RESPONSIBILITIES, AND THAT IN ORDER TO MEET THEM, OUR VERY FIRST OBLIGATION IS TO MOUNT AN EFFECTIVE ADULT EDUCATION PROGRAM THAT ACHIEVES MAXIMUM IMPACT.

AND SO TODAY WHAT WE'LL TALK ABOUT WILL BE SOME SPECIFICS ON HOW TO MAKE YOUR PROGRAMS MORE EFFECTIVE, TO HELP THEM ACHIEVE GREATER IMPACT--FOR IF THEY ARE NOT EFFECTIVE AND IF THEY HAVE NO IMPACT, THERE IS NO POINT IN DISCUSSING SUBSEQUENT RESPONSIBILITIES, ANYWAY.

ALL OF US ENGAGED IN EDUCATION PARTICIPATE IN THE SEARCH FOR TRUTH, WHICH REALLY IS VERY HARD TO COME BY. JOHN DONNE, IN HIS THIRD SATIRE, EXPRESSED THE DIFFICULTY THIS WAY:

> "ON A HUGE HILL, CRAGGED AND STEEP, TRUTH STANDS
> AND HE THAT WILL REACH HER ABOUT MUST, AND ABOUT MUST GO."

NO LESS THAN OTHERS, ADULT EDUCATORS ARE CONCERNED WITH FINDING THE TRUTH, AND ALSO WITH DELIVERING IT IN THE LARGEST AND MOST FREQUENT DOSES THE AUDIENCE CAN DIGEST, TO ALL WHO WILL LISTEN.

TO DELIVER THE TRUTH WITH IMPACT, YOU MUST COMMUNICATE WELL BOTH IN AND ABOUT YOUR PROGRAM. IN THIS REGARD, I WANT TO TALK TODAY ABOUT FOUR ITEMS--FIRST, THE WAY YOU APPEAR UNNECESSARILY TO DOWNGRADE YOURSELVES AND YOUR PROGRAMS; SECOND AND THIRD, THE VALUE OF BETTER MERCHANDISING OF YOUR PRODUCT AND BETTER COMMUNICATIONS COUNSEL CONCERNING THIS MERCHANDISING AND FOURTH, A SPECIFIC PROGRAM IDEA.

A LONG TIME AGO, THE FAMOUS HORACE MANN USED TO TELL HIS GRADUATING SENIORS:

"BE ASHAMED TO DIE UNTIL YOU HAVE WON SOME VICTORY FOR HUMANITY."

YOUR LEADERSHIP IN ADULT EDUCATION CERTAINLY CAN WIN A VICTORY FOR HUMANITY THAT THIS NATION AND OUR SOCIETY NEED--AND YOU CAN WIN MORE VICTORIES IF YOU EMPHASIZE THE POSITIVE, IF YOU EXERCISE YOUR ROLE OF LEADERSHIP IN A STRONG, POSITIVE FASHION.

MOST OF YOU HOLD EXECUTIVE POSITIONS. YOU ARE THE ONE PERSON MOST CHARGED WITH THE RESPONSIBILITY FOR YOUR PROGRAM, FOR THE IMPACT YOU WILL HAVE OR WILL NOT HAVE UPON THE THOUSANDS OR TENS OF THOUSANDS OF ADULTS WHO ARE YOUR STUDENTS.

If as the leader you travel fast and far and are proud of what your team is doing and you let others know this, your program is more likely to succeed. But if you bog down in wailing at the wall, if you merely scream and do not dream, your program will reflect this, too.

You are the leader. You must lead. You must know where you are going. You must know how you are going to get there. You must know where you do not intend to go and what you will not attempt to cover. You must be able to describe all this to your staff, to your college management, to the public-- and your tones must be both clear and confident, if you aspire to have impact.

No leader can stimulate his staff and his program by constantly griping-- as some adult education executives seem to do--about a budget that is too low, about faculty that won't cooperate, about professors who think their writing and research more important than the teaching of adults (especially at night), about customers who won't sign up even though more education "is good for them," about the lack of status and prestige, about their presidents who make great speeches saying adult education is just as important as teaching and research but who, when it comes to actions, not words, regularly give adult programs the short end of the stick.

Now all these complaints may be completely justified and absolutely true. But dwelling upon them will accomplish nothing other than leaving you at the starting gate.

One adult education director for whom I have great respect has what must be the best possible reaction when he hears a staff member make such complaints. He tells him:

"That is not the way to look at things. Let's face it, of course our adult education program is not as central and primary to the operation of our university as is regular teaching, or as is research. We may not like it, but that's the way it is. We never were in first place, or even tied for first place, and we aren't today, and we never will be.

"But let me suggest this," he adds. "Where we stand doesn't really make any difference. Our job is to do the very best we can, and even if adult education were relegated to only third place, our job would be to go out and be the best gol-darned Third Program anywhere."

These are true words, and brave ones, and to-the-point ones that tarry not on the irrelevant but get quickly to what is really possible.

Perhaps, somewhere, sometime, there will be established a standard and yet unique college or university that will put most of its dollars into adult classes, and only a small portion into the teaching of 18-to-22-year-olds.

Perhaps, somewhere, sometime there will be formed a faculty that thinks of adults first, and of research and of "normal" freshmen and graduate students second.

Perhaps, somewhere, sometime, you will come to work one morning and find the public lined up at your door in such numbers that you will have to restrict enrollments in adult classes and turn away good business.

Perhaps--but until that day dawns, the problem at hand is to work with the resources at hand, to work at solving the problems rather than merely wishing they'd go away.

What might have been never was so important as what really might be, as what by your wits and your wisdom and your work you can make to come to pass.

If you want more budget, your product must be worth more--because it is good, not because you cry crocodile tears.

If you want more faculty respect, you must merit it--by superb action and superb leadership, not by crying "equal rights."

If you want more audience, you must go out and get it--because the opportunities you present make people WANT to participate, not because they should.

Earlier, I suggested you have a second communication problem--you appear to be merchandising your product ineffectively.

Perhaps you do not like this choice of words--"merchandising" and "product" both have to do with business, and both suggest competition.

But higher education in all its facets, as we are coming to learn, cannot survive unless it is managed in business-like fashion and unless it recognizes that there is more non-educational competition for the mind of man today than ever before in recorded history. In this climate, all of education (and especially adult education) leans heavily for its success upon a combination of good product and better salesmanship. And there is not a thing wrong with this approach, for salesmanship is nothing more or less than the power to sell products that won't come back to customers who will.

Every adult education program, therefore, needs a top sales and merchandising manager.

He should have had the experience that tells him how to analyze market needs, how to ride a strong sales trend, and how to take advantage of the great value of habit as it affects each of us in much of what we do. He should know how to sell education against non-educational products so that education gets its fair share of the market.

Let me tell you about one such expert whose tremendous personal talent in exploiting a fine product has literally exploded the impact of one educational program, right here on this campus.

Dr. John Dietrich is the chairman of our Department of Speech and head of our University Theatre program at Michigan State. One of his goals in life is to get more and more persons interested in play-going, not merely while they are on the campus but all through their lives. On this point, he undoubtedly is the Number One educational merchandiser in the United States.

Dr. Dietrich came to us in 1958. The year before, our University Theatre had attracted the rather un-grand total of less than 3,000 attendance in its total season of performances.

IN 1959, DR. DIETRICH VASTLY IMPROVED THE PRODUCT AND THEN PACKAGED THE UNIVERSITY THEATRE PRESENTATIONS INTO A SEASON TICKET APPROACH. A TOTAL OF 15 DIFFERENT PLAYS AND FILMS AND MUSICALS COST A STUDENT ONLY $5. THE STUDENT WHO BOUGHT A SEASON TICKET FOUND THAT THE PLAYS WERE OF FIRST-CLASS PROFESSIONAL QUALITY, AND GOT INTO THE HABIT OF GOING TO THE THEATRE.

THIS PAST YEAR, OUR EDUCATIONAL THEATRE PRESENTATIONS ATTRACTED A TOTAL AUDIENCE OF 45,000. LAST SEPTEMBER, ALL SEASON TICKETS WERE SOLD OUT IN TEN DAYS, AND WE NOW HAVE SOMETHING OF A LITTLE BLACK MARKET FOR ANY SPARE SEATS AT MOST OF OUR PLAYS.

AFTER THESE CAMPUS-PLAY-GOING STUDENTS ARE GRADUATED, WHAT DO THEY DO FOR ENTERTAINMENT? FOLLOW-UP STUDIES INDICATE THEY CONTINUE GOING TO PLAYS, BECAUSE THIS HAS BECOME A HABIT, THIS IS "THE THING TO DO." THE HABIT FORMED ON CAMPUS CARRIES OVER INTO ADULT LIFE.

WHAT IS THE CLEAR LESSON HERE FOR ADULT EDUCATION?

IT IS THAT HABIT IS A STRONG INFLUENCE, UPON ALL OF US. IT IS THAT MERCHANDISING PAYS, THE RIGHT KIND OF MERCHANDISING EXECUTED WITH CONSUMMATE SKILL AND IMAGINATION IN SUPPORT OF A SUPERIOR PRODUCT. IT IS THAT NO ADULT EDUCATION AUDIENCE REMAINS STATIC, AND THAT ONE OF THE APPARENTLY AS-YET-UNTAPPED NEW AUDIENCES WHICH IS DEVELOPING IS COMPOSED OF THE THOUSANDS OF YOUNG MEN AND YOUNG WOMEN WHO HAVE JUST COME FROM A COLLEGE OR UNIVERSITY CAMPUS.

IF TODAY'S COLLEGE STUDENT HAS OBTAINED GOOD VALUE FROM AN UNDERGRADUATE OR A GRADUATE EDUCATION, HE HAS ACQUIRED A NATURAL CLASS-GOING HABIT AND A HUNGER FOR MORE EDUCATION THAT CAN BE FED THROUGH ADULT CLASSES.

SO FAR AS I CAN DETERMINE, NO ONE YET IS SYSTEMATICALLY WORKING THIS PARTICULAR NEW CULTURALLY-ORIENTED MARKET WITH VERY GREAT INGENUITY. OR IS SOME ONE OF YOU ENCLOSING TWO COUPONS FOR HALF-PRICE ADULT CLASSES ALONG WITH EVERY COLLEGE SENIOR'S DIPLOMA? OR AT THE VERY LEAST, DOES THE DIPLOMA ENVELOPE CONTAIN A LETTER IN WHICH YOU POINT TO THE NEW GRADUATE WHERE YOUR COLLEGE WILL OFFER WHAT ADULT COURSES AT WHAT LOW COST NEXT YEAR? OR REMEMBERING THAT MANY GRADUATES MOVE AROUND THE COUNTRY, ARE YOU TELLING YOUR GRADUATES THEY'LL BE WELCOME IN OTHER COURSES OFFERED BY OTHER COLLEGES ACROSS THE LAND?

WE DO NOTHING LIKE THIS AT MICHIGAN STATE; DO YOU?

CERTAINLY, BETTER COMMUNICATIONS CAN HELP ANY ACTIVITY, BUT I WOULD NOT WANT YOU TO GO AWAY FROM THIS CONFERENCE THINKING THAT ALL YOU HAVE TO DO TO REINVIGORATE YOUR PROGRAM IS TO GIVE IT A COMMUNICATIONS HYPO, A MADISON AVENUE PR SHOT-IN-THE-ARM--FOR THERE IS ANOTHER AND MORE IMPORTANT VARIABLE TO CONSIDER.

THE COMMUNICATION PROCESS IS SIMPLICITY ITSELF. IT CONSISTS OF JUST FOUR ELEMENTS--THE SENDER, THE MESSAGE, THE CHANNEL THROUGH WHICH THE MESSAGE IS TRANSMITTED, AND THE RECEIVER.

THERE IS NOT A SINGLE BIT OF MAGIC IN THIS PROCESS. WE HEAR A GREAT DEAL ABOUT THE MANIPULATION OF AUDIENCES THROUGH COMMUNICATION, BUT THE FACT IS THAT WHILE THE SENDER GENERALLY CAN CONTROL HIMSELF AND THE MESSAGE, AND SOMETIMES CAN CONTROL THE CHANNEL, HE ACTUALLY HAS FAR LESS CONTROL OVER THE RECEIVER THAN SOME WOULD HAVE YOU THINK.

VERY FEW ADULT MEN OR WOMEN CAN BE BROUGHT TO DO AND CONTINUE DOING VERY MUCH THAT THEY DO NOT REALLY WISH TO DO. AND IF WE ARE RIGHT IN JUDGING THAT THE ADULT EDUCATION PROGRAMS OF AMERICA GENERALLY COULD BENEFIT FROM IMPROVED COMMUNICATIONS, NO ONE MUST EXPECT THIS FACT IN ITSELF TO ACCOMPLISH ANY MIRACLES. THE REALLY VITAL VARIABLE IS THE QUALITY OF THE PRODUCT. IF THE QUALITY IS LACKING, NO AMOUNT OF PR CAN SELL IT WELL AND PERMANENTLY; IF THE QUALITY EXISTS, PROPER COMMUNICATION ABOUT IT CLEARLY IS ONE OF OUR RESPONSIBILITIES, AND WILL HELP THE PRODUCT SELL ITSELF.

LET ME GIVE YOU ONE MORE EXAMPLE OF A GOOD PRODUCT THAT ACHIEVED MUCH GREATER IMPACT AFTER A GOOD COMMUNICATIONS PROGRAM.

AS YOU MAY HAVE REALIZED, MICHIGAN STATE UNIVERSITY IN THE MID-1950'S WAS A VASTLY DIFFERENT INSTITUTION FROM WHAT IT HAD BEEN JUST A FEW DECADES BEFORE. THE DIFFERENCE MAY HAVE APPEARED TO OUTSIDERS TO BE MAINLY IN SIZE, BUT HERE AT HOME WE KNEW THE REAL DIFFERENCE WAS IN THE QUALITY OF THE FACULTY AND THE CALIBER AND ACADEMIC RIGOR OF THE CURRICULA.

DESPITE THIS, LESS THAN FIVE YEARS AGO, THIS UNIVERSITY WAS IN SOMETHING OF A DEPRESSION. THE LEGISLATURE WAS CUTTING OUR BUDGET A FLAT MILLION DOLLARS. MORALE IN GENERAL WAS LOW. STUDENTS WERE PLEASANT BUT APATHETIC; THEIR QUALITY DEFINITLY WAS SECOND TO THAT OF THOSE AT A SISTER INSTITUTION NOT VERY FAR AWAY. WE WERE OFFERING A GOOD EDUCATION, BUT WE WERE TELLING VERY FEW VERY LITTLE ABOUT IT.

AND THEN, SUDDENLY, ALL THIS STARTED TO CHANGE.

WE ESTABLISHED A CENTRAL OFFICE OF ADMISSIONS AND CHARGED IT WITH THE RESPONSIBILITY OF TELLING OUR STORY--THE TRUTH AND NOTHING BUT THE TRUTH ABOUT A GOOD PRODUCT--TO THE BETTER HIGH SCHOOL STUDENTS WHO COULD FIND CHALLENGE AND ACADEMIC SUCCESS HERE IN EAST LANSING. WE EMPHASIZED OUR NEW HONORS COLLEGE AND ITS FLEXIBLE AND PERSONALIZED "HAND-TAILORED" PROGRAMS THAT REALLY TOLD GIFTED AND CREATIVE STUDENTS "THIS IS FOR YOU."

OUR AMBASSADORS OF TRUTH AND GOOD WILL WORKED LONG AND HARD. AND THEY REALLY CHANGED THE IMPACT OF THE PRODUCT.

BEFORE OUR COMMUNICATIONS PROGRAM, ONLY 43% OF OUR FRESHMEN CAME FROM THE TOP ONE-QUARTER OF THE HIGH SCHOOL GRADUATING CLASS. THIS PAST FALL, WE ENROLLED A FRESHMAN CLASS THAT WAS FOUR-FIFTHS LARGER THAN THAT OF JUST FOUR YEARS AGO, AND 76% OF ITS STUDENTS HAD RANKED IN THE HIGH SCHOOL TOP QUARTER. THIS PAST FALL, FOR THE THIRD CONSECUTIVE YEAR, MORE STUDENTS FROM THE TOP 10% OF MICHIGAN HIGH SCHOOL GRADUATING CLASSES CAME TO MICHIGAN STATE THAN WENT TO THE UNIVERSITY OF MICHIGAN. AND AMONG PUBLIC LAND-GRANT UNIVERSITIES, ONLY M.I.T. AND CALIFORNIA AT BERKELEY HAD A HIGHER PROPORTION OF TOP-QUARTER FRESHMEN THAN WE DID.

IN THE FALL OF 1958, ONLY ONE NATIONAL MERIT SCHOLARSHIP WINNER CAME TO MICHIGAN STATE AS A FRESHMAN. IN SEPTEMBER, 1961, THE NUMBER WAS ONLY FIVE. LAST FALL, OUT OF ABOUT ONLY 200 OF THESE SCHOLARSHIP WINNERS WHO ENTERED PUBLIC COLLEGES AND UNIVERSITIES, 24 CAME HERE.

SO MUCH FOR THE EXAMPLE. WE ACCOMPLISHED ALL THIS BY TELLING ONLY THE TRUTH ABOUT WHAT THIS UNIVERSITY HAD TO OFFER. WE WORKED HARD, BUT SPENT VERY FEW DOLLARS. THE STUDENTS WHO CAME HAVE BEEN WELL PLEASED AND WELL EDUCATED, AS THEIR GRADUATE RECORDS ARE PROVING.

The point, of course, is how much can be done when the product is good, and the communication about it is sufficient.

How do you obtain top-flight communications counsel? Well, you *could* hire J. Walter Thompson advertising agency or the Carl Byoir Public Relations Associates, for something like 50 to 100 thousand dollars. And then again, you might do better by looking about you: Every campus has a College of Communication Arts, or a School of Journalism, or an information service, or at least a news and publicity director. Preferably look outside your own organization--not because your own information man is incompetent, but because his regular assignment is threading his way over and around the individual trees and what you really want is someone who can stand off and take in the whole forest.

Ask your own campus experts for help. Flatter them if you can, bribe them if you must, but get them involved. They might even have a new idea for you.

And now, finally, just one specific suggestion about how a university adult education program perhaps more effectively could discharge its responsibilities to adults on a national and world plane.

This idea really is a dream that only *adult* education could make come true; if made to come true, it could be of great service to our country and our long-range peaceful future.

It all stems from the famous Thomas Jefferson statement about "You cannot be both free and ignorant," or more freely translated: "If you expect democracy to survive when its citizens don't believe in it, you're nuts."

One hears Jefferson's words quoted frequently, but how much do you hear about anyone really doing anything about them? More and more today we shy away from mentioning democracy, or patriotism, or love of country. We study how other methods of government work, as of course we should, but all too little do we talk out loud about what makes democracy work.

If it be true that no citizen can be both ignorant and free, then it also is true that no man can be a *good* citizen until he has the courage to stand up and be counted when the counting has meaning.

You and I could make different lists of important subjects upon which every man and every woman should be willing to take a stand, but the one item that would have to be on every list is the subject of freedom.

And what we understand about freedom.

And how much each of us personally is willing to pay for freedom.

This is perhaps the most tragically ignored question in America today. It is ignored at all levels of society and at most levels of education. And yet, stick our heads in the sand however deep, we are in a fight to the death for our freedom.

We have a tremendous history as a nation. That history tells us that when we set our minds to prodigious tasks, we can accomplish prodigious tasks. And when we decide to ignore a problem and play ostrich, we can do a fine job of that, too.

The United States used to be a country guaranteeing to each man his life, his liberty, and his opportunity to pursue happiness. The opportunities have grown and multiplied, and yet today, the pursuit seems more nearly to be of security, to be to play it safe--at any cost, at whatever the price, and forget all other goals.

Quotation: "No Communist has a right to be a mere onlooker." Who said that? Nikita Krushchev said that, to the Communist Central Committee, February 14, 1956.

Quotation: "No American, no supporter of democracy, no beneficiary of democracy, has any right to be a mere onlooker, either." Who is saying this? All too few of us these days.

And so the one specific suggestion for a program to serve our country and our own long-range peaceful future is this: Could not the excitement of democracy be made into a marketable presentation, a saleable class or series of classes at the adult education level? Is this not one of the responsibilities of the modern university to adults, to the nation, to the world?

A tough assignment, to be sure. Particularly tough if you no longer can remember all the words to the Star Spangled Banner. Tougher if all your life you've lazied in the luxury of freedom than if you're an immigrant who's known and escaped oppression. To solve this probably calls for more imagination and better merchandising than most of us ever have used before. But you must agree that the substance is there, in this marvel that is America, and somehow we ought to be able to sell it.

My purpose in coming here today was not merely to fuss at you. By and large you are making fine progress against sizeable odds.

Nor did I come here today without considerable sympathy and admiration for the task you have set yourself. There must be many easier ways to make a living; the mere fact that you have chosen this area of the vineyard in which to labor is testimony to your courage and your dedication.

What we have been talking about have been some notions on first, the value of proud, confident leadership; second, the need for aggressive, imaginative merchandising; third, the worth of outside communications counsel, and fourth, the desirability of renewing and implementing your own Pledge of Allegiance to freedom and democracy.

What all this adds up to is how you can have greater impact from your search for truth, and from your efforts to deliver truth to important audiences.

The Communists claim that finding and delivering the truth is easy. Of course, they mean their own truth, their own version of the truth, officially dictated to a pattern cut and shaped to fit the goals of the state, bending and changing with a Stalin, reversing itself with a Krushchev, twisting to the new whims of a new dictator tomorrow.

But truth--our version of it, the truth adults need, too--is harder to come by.

For the hill now is no less cragged and no less steep, and he who would seek Truth trods a tortuous path.

THE WAY IS NOT EASY. IT NEVER IS.

THE FINDING IS NOT SIMPLE. IT NEVER WAS.

BUT IN THE FINDING, THERE IS THE ANSWER TO WHAT IS GOOD LEADERSHIP, AND WHAT IS GOOD ADULT EDUCATION, AND HOW THE LEADER OF ADULT EDUCATION CAN WIN VICTORIES FOR HUMANITY.

Tuesday, February 5
Theme of the Day: Responsibilities of the modern university to adults, to the nation, to the world.

Address: "THE UNIQUE RESPONSIBILITY OF THE CONTEMPORARY UNIVERSITY FOR CONTINUING EDUCATION"
Alexander N. Charters, Dean, University College, Syracuse University

These comments are based on an obvious assumption, that is, that the University has a responsibility for continuing education. Although the degree of commitment and quality of program may vary from institution to institution, it may be assumed that the University has accepted a responsibility for continuing education.

Let me clarify first of all the use of terms regarding continuing education in the University. For purposes of these comments adult education, extension, evening college and continuing education have the same root and may be used synonomously. For obvious reasons, I use the term continuing education when on the Michigan State University campus.

Chancellor William Pearson Tolley of Syracuse University has stated: "Adult education is the most important problem facing the modern University."

"Higher education has always avowed a continuing relationship with its students. The title of alumnus has, from medieval times, technically been conferred by matriculation, and not, as common usage has it, by graduating. There is, thus, a continuing relationship of an intellectual nature. Once a student always an alumnus, and vice versa, ideally. Continuing education has moved from the realm of the optional to the role of the essential.

While the top administrator of some institutions may not state the commitment so strongly, it still does not seem wishful thinking that most major institutions have a firm commitment to continuing education and rate it high in the priority scale. The commitment may have come as a result for the desire for good public relations, or vote-carrying pressure groups, of the need for dollars to balance the budget and even of the value of continuing education itself. Assuming then that the University has a responsibility, the question posed is, "Does it have a unique responsibility?" or, in other words, "Should the University have a role different from other adult education agencies?"

You may already anticipate the answer. Because the University is a leader in both the development of knowledge and the teaching of it, there is surely a unique role of leadership in continuing education. That role I suggest is to tackle the difficult problems facing continuing education and to serve as an example--to other agencies of continuing education, such as junior colleges, public schools and four-year colleges.

The University needs to think through its policies and procedures that will enable continuing education to become an integral part of the total activity. There still remains in some institutions the notion that there is a difference between education, that is undergraduate and graduate education, and continuing education.

Before considering some of the problems, it might be noted that the assumption of responsibility by the University does not minimize the problems. It may well be that additional problems if not more complex issues appear when a total institutional commitment is made. In order to reach the higher level in continuing education there may be more problems before there are less.

Some of the problems which I will cite are due to lack of leadership and imagination within the continuing education organization of the University. It occurs to me that some of the shortcomings of continuing education are not due to the lack of commitment of the top administrators or the lack of cooperation of the faculty but rather lack of competence and leadership of adult educators. However, before getting too self-incriminating let it be quickly added that the major issue is that universities do not provide the continuing education divisions with the appropriate resources that would enable them to engage in the task of the total university as full participating members. The business of continuing education is the business of all education.

The purposes of education and the essentiality of education are firmly established in our society. We want both an increase in quantity and an improvement in quality, and I see no evidence to indicate that we aren't getting both. The purpose and essentiality of education equally apply at the adult level.

Although it is not within the scope of these comments to elaborate on purpose and essentiality, it is well to remember the ends of education are the determining criteria of program. Sights must be kept on the individual--the basic unit of education.

Let us look then at some of the problems which the university has--a unique responsibility to consider and resolve.

1. Purpose

One of the major problems of many adult education agencies is that they have tried to do too much for too many. Because of pressures from outside and opportunism from within, the university has sometimes extended itself to areas where it is not able to achieve excellence. The university has a unique responsibility to deal with complex issues or issues which have substantial implications. A University by definition has a vast array of intellectual resources which may be brought to bear upon a given problem. In other words, it should carry the difficult task before resources are exhausted on simpler teaching functions which may be done equally as well if not better by a number of other continuing education agencies.

In these days of "programmed" activity, we need to remind ourselves that the basic function, at least the thought aspect, of the university cannot be programmed. A faculty of men and women committed to ideas and operating in a free and objective environment is something unique in society. It must be preserved at all costs.

It is a fact that some of the traditional instructional and research roles have been absorbed by junior and senior colleges, other institutions of higher learning, and in some cases by business and industry. The University has given up or shared some functions but it has also assumed new functions. An example from Syracuse University may be sufficient to remind us of this point. At the present time University College, the College of Liberal Arts, the College of Engineering, and the Graduate School are cooperating to offer all of the work

BEYOND THE BACCALAUREATE DEGREE NECESSARY FOR A PART-TIME STUDENT TO OBTAIN A MASTER'S DEGREE IN ENGINEERING AND SCIENCE WITHOUT COMING 180 MILES TO THE MAIN CAMPUS. ABOUT SIXTY YEARS AGO, ONLY THE COLLEGE OF LIBERAL ARTS EXISTED. THE UNIVERSITY THROUGH THE ADDITION OF NEW ACADEMIC DEPARTMENTS, IS ABLE TO PROVIDE THE INTELLECTUAL LEADERSHIP REQUIRED FOR A SOCIETY CHARACTERIZED BY RAPID CHANGE.

SOME RESPONSIBILITIES OF THE UNIVERSITY ARE TO EXAMINE THE MOST DIFFICULT ISSUES WHICH FACE OUR SOCIETY, TO LIMIT ITS EFFORTS TO THIS PURPOSE, AND THEN TO DEVELOP NEW KNOWLEDGE ORGANIZED TO THE END THAT THE SELECTED PURPOSES MAY BE ACHIEVED.

2. SERVICE OR CONTINUING EDUCATION

FOR MANY YEARS, VARIOUS CONTINUING EDUCATION DIVISIONS OF THE UNIVERSITY HAVE PRIDED THEMSELVES THAT THEY HAVE ADDED A THIRD TYPE OF ACTIVITY, NAMELY SERVICE, TO THE OTHER ACCEPTED FUNCTIONS OF THE UNIVERSITY, TEACHING AND RESEARCH. WHETHER INTENDED OR NOT, THE SERVICE FUNCTION OFTEN BECAME SYNONYMOUS WITH CONTINUING EDUCATION. I SUGGEST THAT THESE FUNCTIONS ARE QUITE DIFFERENT.

IT IS TRUE THAT MANY CONTINUING EDUCATION DIVISIONS AND OTHER UNITS CONTINUE TO PROVIDE SERVICE NOT ONLY TO OTHER UNITS WITHIN THE UNIVERSITY BUT ALSO TO VARIOUS GROUPS WITHIN THE CONSTITUENCY OF THE UNIVERSITY. IT MAY BE IMPORTANT FOR THE UNIVERSITY TO PROVIDE, FOR EXAMPLE, AUDIO-VISUAL EQUIPMENT TO VARIOUS GROUPS IN THE UNIVERSITY AND THIS INDEED MAY BE A REAL SERVICE TO THE COMMUNITY AS WELL, BUT THIS IS NOT REALLY THE MAIN BUSINESS OF THE UNIVERSITY. WHILE I SUSPECT THAT UNIVERSITIES WILL CONTINUE TO PROVIDE VARIOUS SERVICES BOTH ON AND OFF CAMPUS, THEY SHOULD BE RELEGATED TO AN APPROPRIATE AUXILIARY ROLE AND NOT CITED AS IN INTEGRAL FUNCTION OF THE UNIVERSITY. FURTHERMORE IF, AS HAS BEEN SUGGESTED, THE UNIVERSITY IS TO TAKE SERIOUSLY ITS RESPONSIBILITY FOR THE CONSIDERATION OF COMPLEX ISSUES FACING MAN AND SOCIETY, THERE WILL BE VERY LITTLE RESOURCES LEFT FOR SERVICE ACTIVITIES. IT WOULD BE USEFUL FOR THE UNIVERSITY TO DESCRIBE THE CONTINUING EDUCATION PROGRAMS SEPARATELY FROM THE SERVICE FUNCTIONS. IS THE ACTIVITY A SERVICE OR IS IT EDUCATION? THIS IS A SECOND AREA WHERE THE UNIVERSITY SHOULD TAKE A STAND.

3. INSTRUCTION.

FOR MANY YEARS, CONTINUING EDUCATION HAS HAD AN INFERIOR IMAGE IN THE MINDS OF MANY PEOPLE WITHIN THE UNIVERSITY AND THE COMMUNITY. TRADITIONALLY, PEOPLE BOTH INSIDE AND OUTSIDE OF THE UNIVERSITY HAVE LOOKED ASKANCE AT THE INSTRUCTIONAL PROGRAM OF CONTINUING EDUCATION. I MIGHT ADD THAT THE STUDENTS AND COMMUNITY HAVE FREQUENTLY RAISED QUESTIONS ABOUT THE QUALITY OF INSTRUCTION IN MANY AREAS OF EDUCATION BUT CERTAINLY THE FACULTY HAVE PICKED OUT CONTINUING EDUCATION FOR PARTICULAR HARASSMENT. TEACHING HAS BEEN THE TRADITIONAL ROLE OF CONTINUING EDUCATION AND OVER THE YEARS CONTINUING EDUCATION COURSES IN GENERAL HAVE BECOME ACCEPTED AT PAR.

WITH THE IMPROVEMENT OF THE QUALITY OF INSTRUCTION BY THE PROVISION OF QUALIFIED FACULTY, ACCEPTABLE TO THE DEPARTMENTS OF THE UNIVERSITY; BY THE DEVELOPMENT OF LIBRARY RESOURCES; BY THE MORE CAREFUL SELECTION OF STUDENTS, THE "INFERIOR IMAGE" OF EXTENSION COURSES HAS BEEN DRASTICALLY CHANGED.

IT STILL REMAINS TRUE, HOWEVER, THAT MUCH OF THE INSTRUCTION IS NOT YET COMPLETELY INTEGRATED WITHIN THE UNIVERSITY AND IS PROVIDED ON AN OVERLOAD BASIS OR BY ADJUNCT LECTURERS WHOSE ONLY UNIVERSITY RESPONSIBILITY IS TO TEACH ONE COURSE RATHER THAN PART OF LOAD. MUCH WORK STILL NEEDS TO BE DONE IN

ENCOURAGING THE SENIOR FULL-TIME SCHOLARS TO PARTICIPATE IN THE CONTINUING EDUCATION PROGRAM OF THE UNIVERSITY. AT SYRACUSE UNIVERSITY WE HAVE LEARNED THAT A GREAT DEAL OF EFFORT AND MONEY MUST BE EXPENDED TO REACH A POINT WHERE EVEN FORTY-SEVEN PER CENT OF OUR TEACHING IS PERFORMED AS PART OF THE REGULAR TEACHING LOAD OF THE FACULTY. THE UNIVERSITY HERE HAS A ROLE TO PERFORM IN LEADING OTHER AGENCIES OF ADULT EDUCATION IN PROVIDING EXCELLENCE IN STAFFING.

ANOTHER ASPECT OF INSTRUCTION CONCERNS THE DEGREE AND CREDIT PROGRAM. EVEN IF THE INSTRUCTION IN INDIVIDUAL COURSES IS AS HIGH IN THE CONTINUING EDUCATION PROGRAM AS FOR FULL-TIME STUDENTS, THERE IS ANOTHER FACTOR THAT IS VERY SIGNIFICANT IN TERMS OF EXCELLENCE. THAT IS, IN MANY CASES, THE PROGRAM OF THE STUDENTS SEEKING A DEGREE ON A PART-TIME BASIS ARE IN A SENSE PATCHED UP. IN OTHER WORDS, THE FULL RANGE OF ELECTIVES AND OTHER COURSES ARE NOT AVAILABLE TO THEM. BECAUSE FACULTY ADVISORS ARE HUMANE AND FLEXIBLE TO AN EXTENT MUCH BEYOND THE POINT THAT MANY ADULT EDUCATORS WOULD SOMETIMES GIVE THEM CREDIT, THESE PEOPLE ARE INCLINED TO PERMIT SUBSTITUTION OF ONE COURSE FOR ANOTHER COURSE. A RECENT AND RATHER CLEAR EXAMPLE OF THIS CAME TO MY ATTENTION LAST WEEK. IT CONCERNS A PARTICULAR STUDENT PREPARING FOR A BACHELOR'S DEGREE WITH A MAJOR IN ONE OF THE SOCIAL SCIENCES. WHEN ONE OF THE REQUIRED COURSES, I.E., RESEARCH METHODS, WAS NOT OFFERED BECAUSE SUFFICIENT REGISTRATION WAS NOT EXPECTED, THE STUDENT WAS ABLE TO SUBSTITUTE ANOTHER COURSE. THIS SUBSTITUTION SEEMS TO ME TO SERIOUSLY WEAKEN THE PREPARATION OF THIS STUDENT.

THE INJUSTICE IS IN THE FACT THAT THE DECISION WAS MADE ON THE BASIS OF EXPEDIENCY NOT ON THE BASIS OF ACADEMIC MERIT.

IN MANY CASES, HOWEVER, EVEN THE ORIGINAL COURSES ARE NOT APPROPRIATE FOR ADULTS. FORTUNATELY SOME PROGRESS IS BEING MADE IN THE DEVELOPMENT OF NEW PROGRAMS ESPECIALLY DESIGNED FOR ADULTS. AT PRESENT PROGRAMS ESPECIALLY FOR ADULTS ARE BEING OFFERED AT THE UNIVERSITY OF OKLAHOMA, BROOKLYN, JOHNS HOPKINS AND SYRACUSE.

IF THE QUALITY OF THE PROGRAM IS TO BE IMPROVED, THEN WE MUST TACKLE SOME OF THESE MORE DIFFICULT PROBLEMS REVOLVING AROUND PROGRAM DEVELOPMENT.

ONE, IF NOT THE ONLY, UNIQUE FEATURE OF A CONTINUING EDUCATION PROGRAM AMONG THE HOST OF COLLEGES AND PROGRAMS IS THE FACT THAT THE CONCERN IS WITH PART-TIME STUDENTS AS CONTRASTED TO FULL-TIME STUDENTS. ITS CLIENTELE IS LIMITED TO ADULTS BUT THE RESOURCES ARE THE TOTAL COMPLEX OF DEPARTMENTS. THIS ARRAY OF RESOURCES PROVIDES EXCITING OPPORTUNITIES FOR INTERDISCIPLINARY PROGRAMS. IT SEEMS THAT THESE EXPERIMENTAL PROGRAMS MAY BE MORE READILY DESIGNED IN CONTINUING EDUCATION THAN ELSEWHERE. FOR ONE THING, THE NEW PROGRAM DOES NOT HAVE TO BE OFFERED FOR CREDIT AND THEREBY NOT SUBJECTED TO FIXED REQUIREMENTS AND MOULDS BEFORE THEY ARE TRIED.

PERHAPS MANY PROGRAMS FOR ADULTS NEED NOT HAVE A DEGREE ORIENTATION. SOME EXPERIENCE, HOWEVER, SUGGESTS THAT WHEN CREDIT AND DEGREES CEASE TO BE THE CURRENCY, CERTIFICATES ARE THEN AWARDED AS SUBSTITUTES. THE CONTEMPORARY UNIVERSITY MAY NOT BE ABLE TO IGNORE THE GREAT VALUE WHICH IS PLACED BY SOCIETY ON RECOGNITION OF SOME TYPE OR ANOTHER. THE ONLY DANGER IS WHEN WHAT IS BEING GIVEN RECOGNITION IS THE DEGREE ITSELF AND NOT THE ATTAINMENT OF EDUCATIONAL OBJECTIVES.

THE UNIVERSITY HAS A RESPONSIBILITY TO EXPERIMENT FURTHER IN INTERDISCIPLINARY PROGRAMS AND IN PROGRAMS DESIGNED FOR MATURE ADULTS.

Another look at the level of university programs is in order. The upward extension of the secondary schools, the expansion in the number of junior colleges and the conversion of two year colleges into four year colleges is affecting the clientele of the University. It seems reasonable to expect that many students will attend institutions closer to home and where frequently the tuition is less than at the University. They may then proceed to the university for upper division study. It is suggested that what is predicted for the university as a whole will apply to the continuing education program of the university.

In view of the fact that many business and industrial firms, boards of education and others, are interested in having their employees receive advanced degrees, it is expected that the graduate program will continue to expand for part-time students. It is interesting to note that at Syracuse University there are more student hour enrollments by part-time graduate students than by full-time graduate students. In looking at the report of credit hour load carried by so called "full-time" and "part-time" students, I noted that in some cases "part-time" students enrolled for more credit hours than some "full-time" students.

Over the life of a university a number of regulations have been devised related to such items as residence credit, extension credit, residence requirements, and transfer credit. Each of these regulations were no doubt created for very good reasons. It is suggested that something be done to reconsider these regulations in terms of contemporary university environment. It is probably true that the university, and only the university, can alter these somewhat outdated regulations in institutions of higher learning. In the area of instruction--courses--staffing--programming both degree and non-degree--and regulations require urgent attention by any university that is seriously attempting to provide a quality program for adults.

4. Research.

University extension divisions are beginning to become more interested in the research aspect of the University. I suspect that many adult educators within the past decade have indicated that the continuing education division is not concerned with research. More recently I suspect that this attitude has changed. For example, at my institution a budget item for research was set up in University College in 1960. Public announcement to our colleagues was made at the annual conference of the Association of University Evening Colleges held in Santa Barbara. Vice President Kenneth G. Bartlett stated,

> If these are the general purposes of higher education, it follows that each institution should periodically, re-evaluate how well it is contributing to these great goals. I do not mean to imply that each institution, or every unit within an institution, should of itself conserve, transmit and create truth and value. The individual college or university may choose to place an emphasis on only one or two of these functions. In particular the evening college may have (indeed probably has) deliberately stressed instruction. That, in fact, is the question I place before you: Have we placed so much emphasis upon the transmission of knowledge that, as a professional group, we have neglected developing aggressive enough programs in the conservation of knowledge and beauty? Have we stimulated our staffs to search for new truth? Have we emphasized enough the need to be creative?

> I SUGGEST THAT WE HAVE TRADITIONALLY PLACED SO MUCH ATTENTION ON INSTRUCTION THAT WE MAY HAVE FAILED TO TAKE ADVANTAGE OF THOSE OTHER FUNDAMENTAL CHARACTERISTICS THAT CONTRIBUTE TO TEACHING, THEREBY MAKING IT THE MOST EXCITING PROFESSION IN THE WORLD.

THE VERBAL RESPONSE TO ME WAS QUITE DEFINITE. MANY PEOPLE SAID, "WHY ARE YOU GETTING INVOLVED IN RESEARCH?" IN FACT, THERE SEEMED TO BE VERY LITTLE ENTHUSIASM FOR THE IDEA AT ALL. I AM SUGGESTING THAT RESEARCH OUGHT TO BE CONDUCTED ON METHODOLOGY, MATERIALS, AND CURRICULUM OF ADULT EDUCATION. I AM SUGGESTING FURTHER THAT CONTINUING EDUCATION DIVISIONS OUGHT TO BE INVOLVED IN THE RESEARCH BEING CONDUCTED BY THE DEPARTMENTS OF SAY SOCIOLOGY AND PSYCHOLOGY, AND THAT TEACHING AND RESEARCH MUST GO HAND IN HAND IN CONTINUING EDUCATION DIVISIONS AS WELL AS THE OTHER DEPARTMENTS OF THE UNIVERSITY.

I HAVE SUGGESTED THAT THE UNIVERSITY HAS A UNIQUE RESPONSIBILITY FOR LEADERSHIP IN THE AREA OF CONTINUING EDUCATION. TO LOOK AT PROBLEMS IN THE AREA OF

-- DEFINITION OF PURPOSE,
-- CLARIFICATION OF ROLE, I.E., BETWEEN SERVICE AND EDUCATION,
-- INSTRUCTION,
-- RESEARCH.

CONTINUING EDUCATION MUST BECOME INTEGRATED WITH THE REST OF THE UNIVERSITY-- SEPARATE BUT EQUAL IS NOT GOOD ENOUGH. FOR THE SAKE OF THE UNIVERSITY AND OF SOCIETY CONTINUING EDUCATION SHOULD NOT STAND ALOOF FROM THE REST OF EDUCATION. THE UNIVERSITY HAS A UNIQUE RESPONSIBILITY TO SEE THAT IT DOES NOT STAND ALOOF IF IGNORANCE IS TO DIMINISH SO THAT FREEDOM MAY PREVAIL.

WEDNESDAY, FEBRUARY 6
THEME OF THE DAY: LEADERSHIP CONCEPTS, ROLES AND TASKS REQUIRED OF UNIVERSITY ADULT EDUCATORS.

ADDRESS: "AN APPROACH TO LIBERAL ARTS ADULT EDUCATION"
HAMILTON STILLWELL, EXECUTIVE DIRECTOR, DETROIT ADVENTURES, INC.

THE PLANNERS OF THIS SEMINAR ON LEADERSHIP IN UNIVERSITY ADULT EDUCATION HAVE SELECTED AN EXCITING TOPIC TO WHICH WE CAN ADDRESS OURSELVES. FREDERICK MAYER IN NEW DIRECTIONS FOR THE AMERICAN UNIVERSITY SAYS, "THE CHALLENGE OF OUR AGE IS ITS DEVASTATING UNCERTAINTY." IF THIS BE SO, AND IT APPEARS TO BE, THEN "THE CHANGING UNIVERSITY IN A CHANGING WORLD" IS A PERTINENT SUBJECT FOR THOSE OF US WHO ARE INTERESTED IN THE ROLE OF THE UNIVERSITY IN ADULT EDUCATION BECAUSE IT IS THE ADULT WORLD WHICH IS CHANGING MOST RAPIDLY.

I COME TO YOU TODAY AS AN INDIVIDUAL WHO HAS SPENT FIFTEEN YEARS IN UNIVERSITY ADULT EDUCATION AND DURING THAT PERIOD I HAVE SEEN PHILOSOPHERS AND PRACTITIONERS EMERGE FROM OUR RANKS. THE PHILOSOPHERS WE HEAR FROM OFTEN AT OUR CONFERENCES AND SEMINARS, AND I SEE FROM YOUR PROGRAM THAT YOU HAVE HAD YOUR SHARE THIS WEEK. THAT IS AS IT SHOULD BE. THE VISITS OF THE PRACTITIONERS ARE LESS FREQUENT AND YET IT IS APPROPRIATE, OCCASIONALLY, THAT PERSONS LIKE YOURSELVES SHOULD HEAR A SPEAKER "WHO HAS MET A PAYROLL," AS MY FRIENDS IN MANAGEMENT USED TO SAY WHEN I WAS IN LABOR-MANAGEMENT EDUCATION AT RUTGERS UNIVERSITY IN NEW JERSEY. IT IS A PRIVILEGE FOR ME TO BE WITH YOU AT THIS SEMINAR AS A PRACTITIONER.

IN THE YEARS AHEAD IN UNIVERSITY ADULT EDUCATION, WE WILL NEED BOTH GROUPS AND I AM SURE THAT MORE OF YOU WILL BE TURTLES THAN EAGLES, IF I MAY MAKE THAT ANALOGY--SO THIS IS A CHANCE FOR WE TURTLES TO HAVE "OUR INNINGS." JOHN GARDNER, OUR GREAT SPOKESMAN FOR EXCELLENCE IN EDUCATION, HAS REFERRED TO THE NEED FOR THE TRAINING IN DEPTH--THE NEED FOR COMPETENT SECOND, THIRD, AND FOURTH LEVEL WORKERS IN THE UNITED STATES--AND WE HAVE THAT SAME NEED IN ADULT EDUCATION. GARDNER ALSO SAID, "IT IS BETTER TO BE A GOOD PLUMBER THAN A POOR PHILOSOPHER." I VIEW MYSELF AS THE SPOKESMAN FOR THE PLUMBERS AND I SAY THIS WITH NO SENSE OF PESSIMISM.

NOW, TO COMMENT ON THE BUSINESS AT HAND. THE THEME FOR TODAY'S MEETINGS IS "LEADERSHIP CONCEPTS, ROLES AND TASKS REQUIRED OF UNIVERSITY ADULT EDUCATORS." I AM PLAYING AN UNUSUAL AND EXCITING ROLE FOR AN ADULT EDUCATOR AS EXECUTIVE DIRECTOR OF DETROIT ADVENTURE, AND IF I UNDERSTAND MY ASSIGNMENT, I HAVE BEEN INVITED HERE TO REPORT TO YOU ABOUT THAT RESPONSIBILITY.

THERE SEEMS TO BE NO DISAGREEMENT THAT THE ARTS THROUGHOUT HISTORY HAVE FLOWERED IN THE WORLD'S CITIES. IT IS THE URBAN CENTERS WHICH HAVE STIMULATED THE CREATIVE WORK OF THE ARTIST, ARCHITECT, DANCER, MUSICIAN AND WRITER. IT IS ALSO IN THE CITIES WHERE THE BUILDINGS HAVE BEEN CONSTRUCTED TO HOUSE EXHIBITIONS OR TO PRESENT ARTISTIC PROGRAMS. THE CITIES ALSO PROVIDE THE AUDIENCES FOR THE ARTISTS.

IF WE ACCEPT THE ABOVE FACT WITHOUT DEBATE, AND IT SEEMS HIGHLY CORRECT TO DO SO, WE THEN ARE INTERESTED IN THE PLACE OR POSITION OF THE URBAN UNIVERSITY IN THE CULTURAL LIFE OF THE CITY. IT IS MY THESIS THAT THE UNIVERSITY MUST BE AN ACTIVE PARTICIPANT AND LEADER IN THE ARTISTIC LIFE OF THE COMMUNITY IN WHICH IT IS LOCATED. THERE ARE THOSE WHO BELIEVE THAT THE UNIVERSITY FULFILLS ITS PURPOSE WHEN IT EDUCATES THE YOUTH OF THE COMMUNITY. I AM NOT ONE WHO ACCEPTS THIS POINT OF VIEW, AND I AM SURE THAT THERE ARE NOT MANY IN THIS AUDIENCE WHO FOLLOW THAT

PREMISE. I BELIEVE THAT THE UNIVERSITY MUST SERVE THE COMMUNITY IN A BROADER MANNER THAN THIS, AND ESPECIALLY IS THAT TRUE IN AN URBAN SETTING. THE UNIVERSITY WHICH SERVES ITS COMMUNITY IS ALWAYS LIABLE TO CRITICISM FROM THE "ANTI-SERVICE" ADHERENTS, BUT WE MUST BE FIT FOR VERBAL BATTLE WITH THIS GROUP.

MAYER STATES FURTHER IN THE PREVIOUSLY MENTIONED BOOK, "...AS LONG AS WE SEPARATE THE COLLEGE FROM THE COMMUNITY WE LIVE IN AN UNREAL IVORY TOWER AND WE ADD TO THE CULTURE LAG OF OUR TIME." IT IS MAYER WHO BELIEVES THAT "...THE UNIVERSITY SHOULD BECOME A TRULY CREATIVE CENTER IN WHICH COMPOSERS ARE TREASURED, WHERE PAINTERS ARE PRIZED, WHERE POETS FIND A READY AUDIENCE, WHERE IDEAS ARE LIVED, AND WHERE CONSTANT CONTROVERSY PREVAILS."

THE UNIVERSITY CANNOT BE ALL THINGS TO ALL PEOPLE BUT IT CAN BE MORE THINGS TO MORE PEOPLE IN THE URBAN COMMUNITY THAN IT IS AN PRESENT. SPEAKING TODAY AS WE ARE, ON THE CAMPUS OF A LAND-GRANT UNIVERSITY, WE HAVE THE EVIDENCE TO SUPPORT OUR POSITION. MANY URBAN UNIVERSITIES MAY LEARN MUCH FROM THEIR FELLOW LAND-GRANT INSTITUTIONS ABOUT THEIR RESPONSIBILITY TO THE COMMUNITY.

IN SUMMARY, THEN, THE CITY IS THE MAIN SPRING OF OUR CULTURAL LIFE. FROM IT EMENATE THE MAIN FORCES IN AMERICAN LIFE. THROUGHOUT OUR COUNTRY THERE IS A RAPID GROWTH OF URBAN CENTERS; THEY HAVE ASSUMED SUCH IMPORTANCE THAT THERE ARE REPEATED EFFORTS TO HAVE THE FEDERAL GOVERNMENT ESTABLISH A NEW DEPARTMENT OR NEW CABINET POST TO COPE WITH THE MYRIAD PROBLEMS OF INCREASED URBANIZATION. THE UNIVERSITY IN THE URBAN SETTING CANNOT BE ALOOF FROM THESE PROBLEMS, AND THE UNIVERSITY ADULT EDUCATOR MUST BE CLAIRVOYANT ON THESE MATTERS.

WE IN ADULT EDUCATION, WHEN SPEAKING OF THE ARTS OR THE CULTURAL LIFE OF THE COMMUNITY, WISH TO CLOAK THEM IN THE TERM, LIBERAL ARTS EDUCATION, OR LIBERAL EDUCATION. THIS IS FINE, AS LONG AS WE KNOW WHAT WE MEAN. I ALWAYS RECALL LYMAN BRYSON'S DEFINITION OF LIBERAL ADULT EDUCATION, WHICH IS TO TEACH A MAN "TO BE" RATHER THAN "TO BE SOMETHING." ACCEPTING BRYSON'S BRIEF DEFINITION, I BELIEVE THAT THIS OBJECTIVE WILL OCCUR MORE QUICKLY IN THE CITY THAN IN THE COUNTRY. IF THIS IS SO, THEN THE URBAN UNIVERSITY HAS A LEADERSHIP ROLE IN DEVELOPING MORE ADULTS IN THE CITY "TO BE" AND THUS ENRICH THE COMMUNITY IN WHICH THE INSTITUTION AND THE INDIVIDUAL RESIDE.

AT THIS POINT I MOVE TO THE URBAN AREA WITH WHICH I AM MOST FAMILIAR, AND TO ONE OF THE THREE UNIVERSITIES WHICH IS MY EMPLOYER, WAYNE STATE UNIVERSITY. DETROIT IS THE NATION'S FIFTH LARGEST CITY. FOUR MILLION PEOPLE LIVE WITHIN ITS SIX COUNTY METROPOLITAN AREA, AND THE CITY ITSELF HAS A POPULATION OF ALMOST TWO MILLION PERSONS. THE CITY HAS BEEN KNOWN FOR ITS INDUSTRIAL POWER AND ASSEMBLY LINE "KNOW-HOW" AND HAS BEEN PLEASED TO BE RECOGNIZED AS DYNAMIC DETROIT. POSSIBLY THE CITY'S RUGGED INDUSTRIAL FACE HAS OVERSHADOWED ITS CULTURAL HEART. MILLIONS KNOW OF ITS CHRYSLER, FORDS AND CADILLACS; THOUSANDS HAVE HEARD OF OR SEEN ITS TIGERS, RED WINGS AND PISTONS; BUT HOW FEW KNOW OF ITS SYMPHONY, ITS MUSEUMS, ITS LIBRARIES, ITS BALLETS, ITS UNIVERSITIES, AND ITS ART GALLERIES? THIS IS UNFORTUNATE BECAUSE THERE IS A CREATIVE POWER IN EACH OF THESE.

AS YOU TRAVEL NORTH ON WOODWARD AVENUE FROM THE DETROIT RIVER YOU REACH SEVERAL CULTURAL INSTITUTIONS: THE LIBRARY, THE INSTITUTE OF ARTS, THE HISTORICAL MUSEUM, THE SOCIETY OF ARTS AND CRAFTS, THE RACKHAM EDUCATIONAL MEMORIAL, AND THE CAMPUS OF WAYNE STATE UNIVERSITY. IT IS IN THIS AREA, ONE AND ONE-HALF MILES NORTH OF THE BUSINESS DISTRICT OF THE CITY, THAT THE IDEA FOR DETROIT ADVENTURE BEGAN. A MOST SIGNIFICANT CATALYTIC AGENT IN THE DEVELOPMENT OF DETROIT ADVENTURE WAS WAYNE STATE UNIVERSITY AND ITS PRESIDENT, DR. CLARENCE B. HILBERRY.

We must pause for a few moments in the story of the development of DETROIT ADVENTURE to comment about Wayne State University. This rapidly growing urban university began as a Junior College in 1917, and under the Detroit Board of Education administration merged, annexed and founded several units of higher education. It added its 10th separate school, the School of Business Administration, in 1945.

In 1956, Wayne University became Wayne State University, a state operated institution of higher learning. Since that time it has continued to serve the city of Detroit and presently enrolls 19,000 students in its credit programs. This has truly been a "changing university in a changing world." Its architecture probably represents this best: Its roots began in the old Central High School of Detroit, now referred to as "Old Main," and it now includes two architectural jewels by Minoru Yamasaki, Detroit's world famous architect.

Wayne State University exerts its leadership in many fields in higher education and I will be able to cover today only its eminence in the cultural life of the city in which it is located. Again, I must pass by the rich non-credit adult education program which the University sponsors in Detroit with The University of Michigan and Eastern Michigan University. This pioneering effort by Wayne State University which I would like so much to discuss with you must be relegated to the corridor, lounge and bedroom talk of this Seminar.

DETROIT ADVENTURE began, as so many creative ideas do, in an informal manner in the spring of 1958. In June of that year a meeting was called by the President of Wayne State University to which were invited the heads and the controlling boards of Wayne and the two neighboring cultural institutions (the Library and the Detroit Institute of Arts). At that meeting it was decided that ways should be discovered to enrich and publicize the existing cultural activities sponsored by the three institutions. A planning committee of three staff members from the three institutions began to program for the spring of 1959. During that summer and fall, representatives from fourteen other cultural institutions joined in the planning for the coming year.

During this period an executive committee of nine representatives of the boards and officers of the three founding institutions searched for a title which would represent their common goals. They selected DETROIT ADVENTURE, an imaginative one, in my opinion. It was also at about this time in the history of DETROIT ADVENTURE that an assistant vice-president at the University began to assume leadership responsibility for DETROIT ADVENTURE.

DETROIT ADVENTURE's first cooperative effort was the launching of Conversations in the Arts and I will show you copies of several of the announcements of this activity which is now in its fifth year. A Conversation differs from an adult education class. It is an opportunity for all who are interested to meet and converse with many of the area's most creative leaders in the arts: artists, performers, scholars and teachers. Its leaders are not necessarily teachers, and the participants usually are more talkers than listeners.

A second major activity of DETROIT ADVENTURE was its initiating of a Calendar of Cultural Events. Here is a copy of the first Calendar which was published in the fall of 1959, and the Calendar today which lists over 400 activities of the supporting institutions for a three month period. The Calendar is printed in quantities of 30,000 and distributed to members of supporting institutions as well as individual members of DETROIT ADVENTURE.

During the academic years of 1959-60 and 1960-61, the concept of DETROIT ADVENTURE grew and it developed several cultural activities. May I illustrate and comment on them. The "Annual McGregor Conference" became an outstanding annual event in the spring on the campus of Wayne State University. Usually, it was a weekend program in which world renowned figures came to Detroit to discuss important questions about the arts. The first Conference was a dedicatory event for the Yamasaki designed McGregor Memorial Conference Center and expanded into a city-wide cultural activity. Also, during this period DETROIT ADVENTURE was given a sizeable grant to administer and program Excursions in Music, a project in which members of the Detroit Symphony Orchestra travelled in quintets, quartets, and trios to elementary schools and performed before the children with an aim to developing an interest among youth for symphonic music. Seventy-five schools in the Detroit metropolitan area are visited each year by Symphony members.

The University continued to give valuable leadership to DETROIT ADVENTURE during this entire period. The assistant vice-president who had given initial guidance now was devoting one-half time to the development of DETROIT ADVENTURE.

During the fall of 1960, the supporting institutions, which then numbered nineteen, thought well enough of DETROIT ADVENTURE to draw up a constitution and to file papers of incorporation. The purposes, as stated in the articles of incorporation, are as follows:

> "To foster and advance the cultural programs and activities of the institutions herein listed or hereafter added by the Board of Trustees by:
>
> 1. Enhancing the understanding of the purposes and activities of these various institutions, thereby increasing attendance and participation in their programs and community support;
>
> 2. Providing these institutions with an opportunity for jointly reviewing their on-going programs, and for cooperatively supplementing and enhancing their individual programs and activities;
>
> 3. Creating and carrying on new cultural programs and activities which combine in experimental as well as existing ways the talents and resources made available for this purpose by these institutions."

DETROIT ADVENTURE is now controlled by an eighteen-member Board of Trustees elected from among the officers and board members of the now twenty-five supporting institutions. The records and business affairs are recorded and conducted by Wayne State University and, at present, the chairman of the Board of Trustees is the president of the University. The Board of Trustees may appoint a director who shall manage and supervise the activities of DETROIT ADVENTURE.

DETROIT ADVENTURE is financed by contributions from the founding and participating institutions, and by individual memberships. It has experienced difficulty in financing its program and is still searching for a more adequate system of financial support. This winter, in an effort to raise funds for DETROIT ADVENTURE, one of its participating institutions, the Detroit Symphony Orchestra, is presenting a special Benefit Concert.

May I now share with you some of the more recent activities of DETROIT ADVENTURE. The most recent experiment is *The Arts Sampler*. Here, adults in the Detroit community were afforded an opportunity to attend outstanding cultural events sponsored by the twenty-five institutions at a reduced fee. A variation on *Conversations in the Arts* has been transferred to the educational television channel in Detroit and this is an announcement about it. *Life is Always Beginning* is a program in the arts for older persons in the city. Our event for the spring is a two-weeks period to be identified as "Detroit Adventure's Spring Festival in the Arts." Its purpose will be to draw to the attention of the residents of the city the rich cultural surroundings in which they reside.

T. R. McConnell, in *A General Pattern for American Public Higher Education*, states that, "The differences among citizens in a democracy should take the form of gradations instead of sharp distinctions between uninformed and enlightened, uncultured and cultivated, vocationally educated and liberally educated." These words can be related to the objectives of DETROIT ADVENTURE which aim to provide a richer leisure which will reduce the distinctions between the uninformed and the enlightened in the arts. I would like to quote from a recent article I wrote for the Michigan State Chamber of Commerce magazine, *Michigan Challenge*:

> "The cultural institutions of a great city have a responsibility to enrich the lives of their citizens. The static "come to me" attitude of the past cannot exist in a dynamic urban setting. DETROIT ADVENTURE's goal is to develop a united thrust for the future so that even greater numbers of the residents of this metropolitan area are aware of the rich cultural wells they have to draw from.
>
> This realization can occur only if the great universities, colleges, museums, libraries, schools, musical organizations, and educational units can combine the creative talents of their leaders and the rich resources of their institutions in a coordinated educational program."

In conclusion, this has been a report on an academic adventure undertaken by one university in a large metropolitan community. Significant to you today as you attend this adult education seminar is whether your college or university can undertake a similar adventure in your community. Candidly, I don't imagine that this exact plan will work in Casper, Wyoming, or South Bend, Indiana, or any other community, but certain aspects of it will work in many communities. As creative adult educators you will develop new concepts and new plans for liberal arts adult education in your community, and if any parts of this plan appear to be of value to you, they are yours without asking.

Wednesday, February 6
Theme of the Day: Leadership concepts, roles and tasks required of university adult educators.

Remarks by D. L. Gibson following Stillwell's presentation.

Mr. Chairman, Brother Turtle (or should I say Brother Plumber?) and Friends:

I am honored to serve as a discussant of Dr. Stillwell's presentation on the development of the Detroit Adventure Program. I have watched with great interest the growth of Detroit Adventures.

In fact, as discussant I find myself almost tempted to merely stand aside and lead the applause for the stimulating presentation we have just heard. But you no doubt expect more than that from me, and if you don't, Bob Sharer does. So let me see whether, in the next few minutes, I can say one or two things which may help to stimulate your questions and comments *here* and your more intensive examination of the "Theme of the Day" in your study-discussion sessions later this afternoon.

My remarks will be in three parts. I will comment on the points I especially support. Then I'd like to register a mild demurrer or two. And, finally, I'd like to state one or two ideas related to the day's theme which were stimulated by the presentation you have just heard.

First, let me indicate some of the points made by Dr. Stillwell which I particularly applaud and perhaps my restating them will assist you in underscoring them in your own minds.

To begin with, I applaud the commitment to the idea that we, *as a people*, must recognize the *abiding character* which the fine arts have and the support they thus deserve. An era is much more likely to be remembered by the quality of *ideas* it produces, by the art, architecture and music it spawns, than by the intricacies of gadgetry it develops or the muscle-bound heroes of gridiron or diamond it supports. To be specific I suspect that the Diego Rivera murals will be there in the Detroit Institute of Art to challenge and excite us long after the Detroit Pistons have ceased to exist as a basketball team, especially if they continue to play the way they have *recently*. The abiding character of the fine arts needs to be recognized, then, and deserves to be supported by all, *and especially* by universities in their role as creators, custodians and dispensers of knowledge, understanding, and appreciation.

I applaud also the forthright and effective case which Dr. Stillwell made for this last point, that is, the special responsibility of the university to its community in taking leadership with regard to the fine arts. I need not elaborate on this point at this meeting, though, for I assume you wouldn't even be attending this seminar if you didn't believe this and your own university wouldn't have permitted you to come if there were not a considerable commitment to the idea among its leadership and within its faculty.

Also deserving my whole-hearted support, I would say, is the *inter-institutional* and *inter-agency cooperation* represented by the Detroit Adventures representing, as it now does, some twenty-five supporting culture organizations. This we could do well to emulate more widely than, perhaps, many of us have done. In fact, I fear that most of us have hardly even begun to support Fine Arts Coordinating Councils yet. These are good places to *begin* and colleges and universities ought to take part in them. Such organizations bring together community organizations interested in cultural activities and the performing arts. There are a variety of useful ends such councils can perform, including fine arts calendars to prevent competition among related events, the fostering of a "united front," the development of mutual understandings, even, in some cities, a united fund drive for the fine arts organizations. It is a short step from this to the sponsoring of joint education programs as does Detroit Adventure. In this instance, though, it seems as if the joint programs started first and the development of a community calendar and other coordinating functions followed. And perhaps this is as good a way, if not a better one, to begin.

A university needs to assess its role quite carefully in relation to this type of joint effort. It should certainly participate in such inter-institutional activities, it should certainly lead in introducing such a coordinated approach if there isn't one. Whether the university should always follow the model described by Dr. Stillwell and assume the responsibility for the executive directorship is a question which would need to be studied closely in each individual case. It has evidently worked well in Detroit. Perhaps it would for all of us. But I would not support the casual assumption that it would. The relative position of the many cultural organizations and institutions of a community would need to be assessed as well as the availability of personnel and facilities.

So much for my applaudings. I could introduce some more but neither time nor, perhaps, your patience will permit my repeating more of Dr. Stillwell's points.

I said that I had a demurrer or two I'd like to register. When I come right down to it, I guess there is only one and perhaps it isn't even a demurrer. Maybe I should call it only a suggested modification of an idea or a plea for its reexamination.

You will recall that Dr. Stillwell, in making his case for the urban center and the special responsibility of the university within that urban center, extended a point made by Lyman Bryson to support his case. He quoted Bryson's definition of liberal education as the teaching of a man "to be" rather than "to be something." Then, accepting Bryson's brief definition, Dr. Stillwell suggests that such an objective (to learn "to be" rather than "to be something") will occur more quickly in the city than in the country. My suggested modification takes something of this form: It seems to me that a man can learn "to be" practically anywhere, if he has the intent to do so. The city as a place in which to do this provides us with a special paradox. In the great metropolitan areas with their many organizations, their concentrations of hurrying people, their extensive opportunities, the pressures are to the extremes and a man can "be everything" or "be nothing." He can rise to the heights of cultural understanding and sensitivity or sink to the depths of mass apathy, anomie, and alienation from others and from himself. If I were to extend my hypothesis to the more rustic settings I am sure you can see what would be implied but let me not elaborate on that but rather direct my comments to the role of the urban university if my theory is correct. It would mean that the urban university faces the great challenge, on the one hand, of using its exciting cultural advantages to enhance the lives of those with a readiness to be everything (to live to the fullest) and, on the other hand, using its ingenuity to stem the tide of those who would, and could easily, slip into nothingness. Universities have direct, and indirect, responsibilities for such people, too. Please note then, that I do not deny the validity of Dr. Stillwell's position about the challenge of the city but wish only to support the differential impact which the city may have on its citizenry. For some it is like the "peaks of Darien," for others like the bottomless vortex.

I said that I wished further to make two or three comments which were neither applause nor mild demurrers but to which I was stimulated by reading Dr. Stillwell's paper. Since this is a cultural discussion in a cultural context, I felt I might fit my remarks into the framework of a stanza from a poem of long standing if not highly classical character. The stanza is an admonition to its hearer and goes as follows:

> "Beware the Jabberwock, my friend!
> The jaws that bite, the claws that catch!
> Beware the Jubjub bird, and shun
> The frumious Bandersnatch."

For us as university adult educators, as we stand at the ready, with vorpal sword in hand, who or what is the Jabberwock and where do we look for the Jubjub bird and what do we do to avoid the toils of the frumious Bandersnatch?

Well, the answer to any one of these questions calls for a major presentation in itself. I shall, therefore, not try. But let me at least identify these threatening masters for you.

The Jabberwock, with its jaws and claws, is that beast of bitterness which can rear its head when several autonomous organizations try to work together for what they believe, at least initially, is a common good and then may begin to create stresses as status and rights come ajar. It takes the patience of Job, the cleverness of a Machiavelli, the wisdom of Solomon to handle this one. And I have reason to believe from my long acquaintance with our speaker that he and some of his colleagues have a judicious mixture of these attributes. That's why I chose the particular verse I did for, if you recall your Lewis Carroll correctly, the Jabberwock was effectively dispensed with. It was the vorpal sword, I believe, that did it. And I trust that all of us have the capabilities, or will acquire them from this seminar, to exhibit similar leadership in dealing with our own Jabberwocks.

What, then, of the Jubjub bird, about which Carrol leaves us in doubt? Who is he? He is the gigantic "gimmick" which we may be tempted to use to *entice* people into some activity under a guise that it is something *new* and *different*. Now a certain amount of this type of Madison Avenue behavior seems to be necessary. We live in a world which worships the "new model" of things. We value *change* highly. A cartoon in the latest issue of *Saturday Review* illustrates our dilemma precisely. It shows an executive addressing his colleagues with the statement, "What we need is a brand new idea that has been thoroughly tested." This is an admonition for us all. I have placed it where it is in my remarks because I *did not* want to imply that Dr. Stillwell's program is guilty of this. But it is a threat which he, and we, must face as we attempt to introduce the new and the imaginative without stooping to the "blatant" and "gimmicky."

Finally, just who is the frumious Bandersnatch? This is the snob who feels that culture is only for the elite, the already anointed. The Bandersnatches seem not only to refuse to admit that mass society can ever develop even a modicum of understanding of, and feeling for, great art, great literature, great architecture, great music, but more than that, these frumious characters would even seem to want to *prevent* an attempt at it, somehow feeling, evidently, that these great works will become despoiled in the process.

If you think I'm making this up, that I'm constructing a straw man, let me illustrate. In a recent publication, which I shall reveal to you if you didn't see it and you care to know, a writer discussed the presence of Mona Lisa on our shores under the title of, "Is This Trip Necessary?"

> Now we read the shocking news that throngs pouring into the museum for a look at the picture get precisely that and nothing more. The time for contemplation averages less than ten seconds per visitor, a situation hardly conducive to public enlightenment or enjoyment. Leonardo's work demands particularly intimate, close and lengthy attention, a great part of "La Gioconda's" legitimate fame resulting from an incredibly subtle use of chiaroscuro. With supremely controlled gradations of light and shadow, da Vinci created the illusion of form, a form modeled so evanescently as to fool the eye.
>
> ....
>
> "Mona Lisa's" American "triumph" does discredit to a great painting and to the memory of a prodigious artist. One more fatuous word about her "enigmatic smile," one more supercolossal dollar sign, one more blurb about marines with bayonets bared or about "the mysterious lady" herself and any sane person will want to sign off art for life, or at least for the duration of "La Gioconda's" visit.

This, I would contend, is the risk that we must run and should run when we try to *spread* understanding and appreciation beyond the already knowledgeable elite. But this is of the very essence of education within a democracy and such a rejection as I have just quoted of the "open door" to *all* who wish to see and perhaps, we would hope, be touched by a great work of art--such a rejection just because *some* might not fully appreciate the niceties and subtleties of the work is a threat we need to perceive, and perceiving it, at least *shun it* and, I would hope, carry on and fight back.

Here they are, then, three of the great beasts, the Jabberwock, the Jubjub, and the Bandersnatch, which we must vigorously face with our vorpal swords. It is seminars such as this and presentations such as Dr. Stillwell's which will help uf to acquire the skills to cope with them.

WEDNESDAY, FEBRUARY 6
THEME OF THE DAY: LEADERSHIP CONCEPTS, ROLES AND TASKS REQUIRED OF UNIVERSITY ADULT EDUCATORS.

ADDRESS: "OUR VALUES AND THE FUTURE"[1]
CYRIL O. HOULE, PROFESSOR OF EDUCATION, THE DEPARTMENT OF EDUCATION
THE UNIVERSITY OF CHICAGO

THE VALUES OF THE FUTURE ARE IN SOME MEASURE A REALIZATION OF THE DREAMS OF THE PRESENT. WHEN WE ASK, THEREFORE, WHAT LEADERSHIP CONCEPTS, ROLES, AND TASKS WILL BE REQUIRED TO-MORROW OF UNIVERSITY ADULT EDUCATORS, WE MUST FIRST INQUIRE WHAT IT IS THAT THEY WISH TO-DAY.

WE ARE FORTUNATE IN THAT THE LEADERS OF TWO IMPORTANT SECTORS OF HIGHER ADULT EDUCATION HAVE CLEARLY IDENTIFIED THE GOALS WHICH SHOULD BE SOUGHT BY THEIR RESPECTIVE FIELDS OF WORK. IN WHAT IS FORMALLY CALLED A STATEMENT OF SCOPE AND RESPONSIBILITY BUT IS USUALLY REFERRED TO AS THE SCOPE REPORT, A COMMITTEE OF DISTINGUISHED LEADERS OF THE COOPERATIVE EXTENSION SERVICE IDENTIFIED, IN 1958, THE NINE BASIC AREAS OF PROGRAM EMPHASIS TOWARD WHICH THAT SERVICE SHOULD AIM. THEY ARE:

1. EFFICIENCY IN AGRICULTURAL PRODUCTION
2. EFFICIENCY IN MARKETING, DISTRIBUTION, AND UTILIZATION
3. CONSERVATION, DEVELOPMENT, AND USE OF NATURAL RESOURCES
4. MANAGEMENT ON THE FARM AND IN THE HOME
5. FAMILY LIVING
6. YOUTH DEVELOPMENT
7. LEADERSHIP DEVELOPMENT
8. COMMUNITY IMPROVEMENT AND RESOURCE DEVELOPMENT
9. PUBLIC AFFAIRS

THREE YEARS LATER A COMMITTEE OF EQUALLY DISTINGUISHED LEADERS OF THE NATIONAL UNIVERSITY EXTENSION ASSOCIATION FORMULATED SEVEN PROGRAM AREAS AT WHICH THE GENERAL EXTENSION DIVISIONS OF UNIVERSITIES SHOULD AIM. THESE AREAS ARE:

1. EDUCATION FOR ADULTS WHOSE REGULAR ACADEMIC PROGRAM HAS BEEN INTERRUPTED
2. TECHNICAL, PROFESSIONAL AND POST-GRADUATE EDUCATION
3. OPPORTUNITY THROUGHOUT LIFE FOR INTELLECTUAL GROWTH AND CREATIVE ACTIVITY
4. EDUCATION FOR FAMILY LIVING AND THE ADVANCING YEARS

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[1] AN ABSTRACT OF A LONGER ADDRESS.

5. Citizenship education for civic literacy and public responsibility

6. Education for international cooperation

7. Community development programs to cope with the problems of changing population programs

One might conclude, upon looking at these two lists, that there is no essential disagreement between them. The three aims which have to do with family living, community development, and public affairs are virtually identical. Several goals are simply at different levels of specificity; thus "technical, professional and post-graduate education" in the N.U.E.A. list is spelled out in terms of "efficiency in agricultural production" and "efficiency in marketing, distribution, and utilization" in the Cooperative Extension Service list. This latter list mentions "public affairs" and the former the more specific item of "education for international cooperation." The items which are special to each of the two lists would not be uncongenial to the authors of the other.

A second conclusion might be that these two lists probably include most of the values guiding the programs of the other sectors of higher adult education. While a few other goals would certainly be added--such as religious emphasis in the church-related colleges--and some institutions would wish to concentrate upon one or two areas of program emphasis, the two lists as integrated into one synthesis would serve reasonably well as a guide for this immediate future.

A third conclusion might well be that none of these program areas will decrease in importance. Some people may argue that agriculture is already efficient enough, but not those who understand the constant changes in the technology of agriculture, the need for saving marginal farm units, or the under-staffing of agricultural extension services to do the job they should be doing. Some people may argue that the need to provide degree programs for adults will gradually dwindle away as better provision is made for education during the "normal" years of collegiate and university schooling. This latter conclusion ignores the great social pressure for a college degree and the fact that, as President Kennedy recently pointed out to Congress: "Only one American in eight has even taken as much as one college course." It also ignores the fact that at least a fifth of the ablest high school graduates are not now finding it possible to go on to college, even though they wish to do so, and the fact that the mass techniques required to educate large numbers of children will permit less attention to be given to individuals and therefore that there will be more and more young people whose desire to learn is not awakened until maturity.

Even if we were to make the false assumption that no new needs and no new program areas will emerge, it appears that higher adult education must continue, for the foreseeable future, to be complex, providing a range of services to achieve many needs. To carry out these functions, we shall need many people in a complex organization. We must emulate the bank in Chicago which advertises that it serves thousands of people but that it does so one at a time.

How well staffed are we to carry out these present and future responsibilities?

Numerically we seem to be in fairly good shape. If we restrict our attention to full-time people and their approximate equivalents and concentrate only on those who are administrative and supervisory workers (leaving out all the

FULL-TIME, PART-TIME, AND VOLUNTARY TEACHERS AND LEADERS), WE FIND THAT THERE ARE ABOUT 14,700 PEOPLE ENGAGED IN COOPERATIVE EXTENSION, 1,800 ENGAGED IN GENERAL EXTENSION AND EVENING SCHOOLS, 900 ENGAGED IN JUNIOR COLLEGES, AND 400 ENGAGED IN LIBERAL ARTS COLLEGES. THIS BRINGS US TO A TOTAL OF APPROXIMATELY 18,000 PEOPLE.

THIS FIGURE IS A SERIOUS UNDER-ESTIMATE. IT DOES NOT INCLUDE, FOR EXAMPLE: ALL THE PEOPLE OUTSIDE GENERAL EXTENSION DIVISIONS WHO SPONSOR SPECIAL PROGRAMS OF EXTENSION IN SUCH AREAS AS ENGINEERING, BUSINESS, INDUSTRIAL RELATIONS, OR EDUCATION, OR WHO RUN EXTENSION CENTERS, RADIO OR TELEVISION STATIONS, OR OTHER SPECIAL INSTRUCTIONAL UNITS. IT DOES NOT INCLUDE GENERAL EXTENSION ACTIVITIES IN UNIVERSITIES WHICH DO NOT BELONG TO THE NATIONAL UNIVERSITY EXTENSION ASSOCIATION OR THE ASSOCIATION OF UNIVERSITY EVENING COLLEGES. AND IT DOES NOT INCLUDE ALL THE PEOPLE IN TECHNOLOGICAL INSTITUTES, BIBLE COLLEGES, OR OTHER SPECIAL CENTERS OF HIGHER LEARNING.

NOW 18,000 PEOPLE MAKE UP A SIZABLE COMPANY, PARTICULARLY WHEN COMPARED WITH MOST ACADEMIC GROUPS. IN THE FULLY APPROVED LAW SCHOOLS OF THIS COUNTRY, FOR EXAMPLE, THERE ARE 1,798 FULL-TIME FACULTY MEMBERS AND 1,087 PART-TIME FACULTY MEMBERS.[1] IN OTHER WORDS, THERE ARE BETWEEN SIX AND SEVEN TIMES AS MANY PEOPLE SUPERVISING AND ADMINISTERING EXTENSION AS THERE ARE PEOPLE TEACHING LAW, AND SOME OF THIS LATTER GROUP ARE PART-TIME. ARE EXTENSION WORKERS AS A GROUP SIX TIMES AS INFLUENTIAL AS THEIR COLLEAGUES ON THE LAW FACULTIES? SOMEHOW I DOUBT IT.

YOU WILL NOT NEED TO HAVE ME REMIND YOU OF THE PROFOUND INFLUENCE OF HIGHER ADULT EDUCATION IN MANY AREAS OF WORK, NOR OF THE TRIBUTES TO THIS FIELD WHICH HAVE BEEN PAID BY THOSE BOTH WITHIN IT AND OUTSIDE IT. TO LET BUT ONE EXAMPLE SYMBOLIZE ALL THE REST, JACQUES MARITAIN HAS REFERRED TO EXTENSION AS "ONE OF THE FINEST ACHIEVEMENTS OF AMERICAN EDUCATION." AND YET WE CANNOT ESCAPE THE CONVICTION THAT OUR WORK IS NOT ADEQUATELY INFLUENTIAL, NOT ADEQUATELY RECOGNIZED, NOT ADEQUATELY FOCUSSED, AND NOT ADEQUATELY ORGANIZED. TO OURSELVES WE DO NOT SEEM TO BE DEEP-ROOTED; WE SEEM TO BE DEEPLY ENTANGLED.

THERE ARE MANY WAYS IN WHICH THE LEADERS OF UNIVERSITY ADULT EDUCATION COULD COME TO HAVE A MORE PROFOUND INFLUENCE AND IMPACT ON THE WORLD AROUND THEM. IN A SENSE, THIS LARGER THEME IS THE SUBJECT OF THIS WHOLE CONFERENCE. I SHALL SUGGEST ONLY TWO OF THE RESPECTS IN WHICH WE MIGHT HOPE TO STRENGTHEN WHAT WE ARE DOING AND OUR WAYS OF DOING IT.

FIRST, THOSE ENGAGED IN HIGHER ADULT EDUCATION ARE SERIOUSLY SPLIT AND DIVIDED. THEY FIND THEMSELVES AMONG MANY DIFFERENT KINDS OF INSTITUTIONS: LAND-GRANT UNIVERSITIES, GENERAL STATE UNIVERSITIES, URBAN PUBLIC UNIVERSITIES, PRIVATE UNIVERSITIES, SECTIONAL COLLEGES AND UNIVERSITIES, LIBERAL ARTS COLLEGES, JUNIOR COLLEGES, SPECIAL TECHNICAL INSTITUTES AND MANY OTHER FORMS OF HIGHER EDUCATION, EACH OF WHICH IMPOSES ITS OWN UNIQUENESS UPON ITS PROGRAM OF EXTENSION.

THERE IS A VERY CONSIDERABLE DIVISION WITHIN UNIVERSITIES AS WELL. MOST COMPLEX INSTITUTIONS HAVE MANY DIFFERENT PROGRAMS OF EXTENSION SCATTERED THROUGHOUT THEIR STRUCTURES, UNCOORDINATED BY COMMON POLICY OR COMMON ADMINISTRATION. IN THE LAND-GRANT UNIVERSITIES, FOR EXAMPLE, THERE ARE ORDINARILY GENERAL EXTENSION DIVISIONS, COOPERATIVE EXTENSION SERVICES, AND BUREAUS FOR SPECIAL PURPOSES AND PROGRAMS. THE STAFF MEMBERS OF THESE VARIOUS UNITS HAVE ALL BEEN AT WORK ON THE SAME CAMPUS FOR MANY YEARS AND THEY RECEIVE THEIR PAYCHECKS FROM THE SAME SOURCE--YET IF THEY MEET TOGETHER THEY HAVE TO WEAR NAME BADGES FOR IDENTIFICATION PURPOSES.

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[1] DATA SUPPLIED BY AMERICAN BAR ASSOCIATION

THE MOST SERIOUS DIVISION IN HIGHER ADULT EDUCATION COMES FROM THE FACT THAT PEOPLE IN THIS FIELD CUSTOMARILY WORK IN ONE OR THE OTHER OF TWO QUITE DIFFERENT SITUATIONS. MOST SUCH PEOPLE ARE ENGAGED IN COMPLEX DIVISIONS OR SERVICES IN WHICH A MEASURE OF COORDINATION AND AN INSTITUTIONAL TRADITION IS POSSIBLE. THE OTHER SITUATION IS THE ONE-MAN OPERATION WHERE A SINGLE INDIVIDUAL, SOMETIMES NOT EVEN FULL-TIME, TRIES TO CARRY ON A COMPLETE PROGRAM OF ADULT EDUCATION ALONE AND UNASSISTED.

MY PROPOSALS TO BRING ABOUT GREATER UNITY ARE SIMPLE TO SUGGEST, THOUGH HARD TO ACCOMPLISH. THEY ARE:

1. EVERY UNIVERSITY WHICH HAS A LARGE NUMBER OF DIFFERENT EXTENSION DIVISIONS AND BUREAUS SHOULD TRY TO SEE WHETHER IT COULD NOT ORGANIZE ITSELF MORE EFFICIENTLY AND COMPREHENSIVELY TO PERFORM ITS TOTAL INSTITUTIONAL SERVICE.

2. THE COORDINATION WITHIN AN INSTITUTION SHOULD BE UNDERTAKEN NOT BY SIMPLY JAMMING TOGETHER EXISTING SERVICES BUT BY AIDING THOSE SERVICES TO WORK TOGETHER TO DEVELOP NEW PROGRAMS AND NEW ACTIVITIES. IF THIS PRACTICE IS FOLLOWED, THE COMBINED SERVICE WILL THEN BEGIN TO HAVE A TRADITION OF ITS OWN.

3. THOSE WHO MUST REMAIN IN ONE-MAN OPERATIONS SHOULD TRY TO FIND WAYS TO ESTABLISH CONTACT WITH ONE ANOTHER IN VOLUNTARY ASSOCIATIONS SO THAT TOGETHER THEY CAN EXPLORE SOME OF THE PROBLEMS WHICH ARE SO UNIQUELY A PART OF THEIR DISTINCTIVE KIND OF OPERATION.

A SECOND MAJOR PROBLEM CONFRONTED BY THOSE WHO ENGAGE IN UNIVERSITY ADULT EDUCATION IS THAT THEY ARE NOT UNITED BY THEIR DEEP TRADITION AND THEIR GREAT EXPERTISE. A COMPARISON WAS EARLIER MADE BETWEEN THE EXTENSION DIVISION AND THE LAW FACULTY. SOME MAY BELIEVE THIS TO BE AN UNFAIR COMPARISON SINCE LAW FACULTIES HAVE A GREAT TRADITION WHICH COMES TO THEM FROM THE EARLIEST DAYS OF MAN'S RECORDED HISTORY, AS WELL AS A SET OF TECHNIQUES AND PROCEDURES WHICH DEFINES A BROAD PROFESSION. NOBODY WOULD ARGUE THAT THE BROAD FIELD OF ADULT EDUCATION OR THE SPECIFIC FIELD OF UNIVERSITY EXTENSION HAS A TRADITION AND A METHOD OF WORK AS DEEP OR AS COMPREHENSIVE AS THAT POSSESSED BY THE LAW. BUT IT IS UNDENIABLY TRUE THAT A GREAT MANY UNIVERSITY EXTENSION WORKERS SEEM TO FEEL THAT THEY HAVE NO TRADITION AND NEED NO GENERAL COMPETENCE.

SINCE THE EXISTING BODY OF KNOWLEDGE APPARENTLY NEEDS DEMONSTRATION, I SHOULD LIKE TO SKETCH IN WITH VERY BROAD STROKES (WITH OMISSIONS WHICH ARE APPARENT TO ME EVEN NOW AND OTHERS WHICH WILL BECOME APPARENT WHEN THEY ARE POINTED OUT TO ME LATER!) SOME OF THE BROAD AREAS WHICH MAKE UP THE FIELD OF KNOWLEDGE AND OF PRACTICE ON WHICH THE UNIVERSITY EXTENSION WORKER MIGHT RELY.

1. TO BEGIN, ADULT EDUCATION HAS A RICH HERITAGE. IT IS CONCERNED WITH A BASIC IMPULSE ARISING IN MAN SINCE THE DAWNING OF HIS RECORDED HISTORY AND TO WHICH HIS RESPONSE HAS LED HIM FROM A PRIMITIVE TO A CIVILIZED STATE. THE DESIRE TO KNOW HIS BEEN CRYSTALLIZED INTO SOCIAL INSTITUTIONS IN MANY AGES AND MANY SOCIETIES, AND HAS BEEN A CONSCIOUS SOCIAL MOVEMENT SINCE THE BEGINNING OF THE NINETEENTH CENTURY. OUR OWN INSTITUTIONS HAVE A LONG TRADITION. PUBLIC EVENING SCHOOLS HAVE BEEN CONTINUOUSLY IN EXISTENCE SINCE THE START OF THE NINETEENTH CENTURY AND PUBLIC LIBRARIES BEGAN TO SERVE ADULT EDUCATIONAL PURPOSES ONLY FIFTY YEARS LATER. UNIVERSITY EXTENSION WAS CREATED IN 1873 AT CAMBRIDGE

University and, within fifteen years, was a national movement in both Great Britain and the United States. Specialized agricultural extension, as we now know it, began to develop in 1901.

As to leadership, no other field has been more richly blessed. My selection of names will be purely illustrative for the list could go on indefinitely without exhausting the roster of those who can provide inspiration to the men and women who serve to-day. England has had George Birkbeck, James Stuart, Albert Mansbridge, R. H. Tawney, William Temple, Sir Richard Livingstone, Sir Ronald Adam, and Sir William Emrys Williams. Denmark has had Bishop G. F. S. Grundtvig and Kristen Kold. Canada has had E. A. Corbett. The United States has had Jane Addams, Josiah Holbrook, William Rainey Harper, Charles R. Van Hise and Melvil Dewey. Perhaps the most stimulating of all was Seaman Knapp, the 65-year-old Latin and Greek scholar who founded the Agricultural Extension Service but whose tradition is so rich that it belongs not just to agricultural extension nor even to the university itself but to the whole world of adult education.

Nor has great leadership vanished. Around the world today in every country, as in our own nation, there are those who forge ahead with vision and leadership, establishing programs which will clearly be a part of the history of the future. To mention any names at this point would be to identify only those already recognized as leaders. If the history of the past repeats itself, we may be assured that, in many places, as-yet-unrecognized leaders are working on ideas which will someday have a great impact. As time passes and the contributions of these people become more evident, our descendants will realize how rich a treasure we leave.

2. The psychology of adulthood provides a rich body of knowledge for the educator of adults. Just as the ages of youth are divided into infancy, childhood, pre-adolescence, and adolescence, so is adulthood marked out into stages which are as clear-cut and as decisive for educational planning. Educators see clearly the differences between the nursery school student and the college senior; they need to recognize as well that the 25-year-old and the 65-year-old are essentially different in the way in which they approach education and in their expectations of its rewards.

Moreover the general attitude or orientation of adults toward learning varies greatly. People approach education with different basic convictions about its proper role; even very small groups have a wide range of essentially different orientations. Also the pattern of education in the life of each individual--what he does, how he does it and how much he does it--is being explored systematically and offers many insights to those who are engaged practically in the field of adult education.

3. In the very definition of the field we are enriched by a wide range of interpretations. In the past there has been a quest for THE perfect definition something like the quest for the Holy Grail--and about as fruitful. As one compares these definitions, one sees that they have a common core of meaning, but each institution has a basic conception of its field of work and this conception leads clearly and unmistakably to the kind of program which it develops. We do not need to agree upon a formula which will blandly and generally define adult education. We need to realize that each definition has consequences and understand the nature of those consequences.

4. AS TO INSTITUTIONAL STRUCTURE, IT IS WISE TO BEGIN BY RECOGNIZING THAT IN MOST SOCIETIES THERE ARE SEVERAL INSTITUTIONS WHICH PROVIDE ADULT EDUCATION. EVEN IN PRIMITIVE COUNTRIES, VARIOUS DIFFERENT PROGRAMS OF ADULT EDUCATION ARE CLEARLY DISCERNIBLE. IN OUR SOCIETY THERE ARE MANY. EACH PROGRAM HAS COME INTO BEING TO SERVE A DISTINCTIVE FUNCTION AND WILL CONTINUE TO EXIST AS LONG AS IT DOES SO.

THE EXTENSION ADMINISTRATOR NEEDS AN INTIMATE KNOWLEDGE OF THE COMMUNITY STRUCTURE OF ADULT EDUCATION FOR AT LEAST THREE EXCELLENT REASONS. (1) HE WILL AVOID DOING THINGS HE DOES NOT NEED TO DO. (2) HE CAN DISCERN WHAT IS NOT BEING DONE AT THE PRESENT TIME BUT NEEDS TO BE DONE. (3) HE WILL KNOW HOW TO WORK COLLABORATIVELY WITH OTHER PEOPLE TOWARD THE GENERAL GOOD OF THE COMMUNITY. MOREOVER A UNIVERSITY SHOULD OFFER LEADERSHIP TO THE TOTAL PROGRAM OF ADULT EDUCATION WHICH THE COMMUNITY SUPPORTS AND IT IS HARD TO BE A LEADER WITHOUT KNOWING SOMETHING ABOUT THOSE WHO ARE TO BE LED.

5. FINALLY, THERE IS THE MATTER OF EXPERTISE IN ADULT EDUCATION. THE UNIVERSITY EXTENSION ADMINISTRATOR MAY KNOW A GREAT DEAL ABOUT ALL THE AREAS SKETCHED ABOVE AND ALL WILL HELP HIM, BUT ULTIMATELY HE MUST BRING HIS KNOWLEDGE INTO FOCUS IN A BASIC PROCEDURE OF PROGRAM DESIGN WHICH IS ENRICHED AT EVERY POINT BY A DEEP KNOWLEDGE OF WHAT HAS BEEN LEARNED BY RESEARCH AND BY TRIAL AND ERROR. MANY BELIEVED, A CENTURY AGO THAT NOBODY NEEDED TO KNOW ANYTHING TO CARE FOR THE ILL AND IT WAS SENTENTIOUSLY POINTED OUT THAT "ALL IT TAKES TO BE A NURSE IS TO BE A WOMAN." TO-DAY IT IS OFTEN SUGGESTED THAT ALL IT TAKES TO BE AN EXTENSION ADMINISTRATOR IS TO HAVE A DOCTORATE IN A SUBJECT-MATTER FIELD. MYSTERIOUSLY A DETAILED AND SPECIALIZED KNOWLEDGE OF ECONOMICS OR AGRONOMY LEADS INFALLIBLY TO A BROAD EXPERTNESS IN DESIGNING ADULT EDUCATIONAL PROGRAMS WHICH WILL HAVE A SUBSTANTIAL IMPACT IN AIDING INDIVIDUALS TO DEVELOP AND SOCIETY TO SOLVE ITS PROBLEMS.

SUCH AN ADMINISTRATOR USUALLY DISCOVERS THAT HE IS CONFRONTED BY AT LEAST THE FOLLOWING PROBLEM AREAS:

- HOW TO DISCOVER THE NEEDS AND INTERESTS OF THE COMMUNITY SO THAT THEY CAN BE SHAPED INTO SUITABLE PROGRAMS.
- HOW TO DISCOVER THE CONCERNS AND DESIRES OF INDIVIDUALS IN SPECIAL GROUPS.
- HOW TO REFINE SPECIFIC GOALS IN TANGIBLE TERMS.
- HOW TO SELECT THE RIGHT COMBINATION OF METHODS TO REACH THESE GOALS.
- HOW TO ADAPT SUBJECT-MATTER TO ACHIEVE THEM.
- HOW TO DESIGN A PROGRAM SO THAT IT HAS THE RIGHT BALANCE AND FLEXIBILITY AND INTEREST.
- HOW TO SELECT AND DEVELOP THE CAPACITY OF TEACHERS AND OTHER INSTRUCTIONAL LEADERS.
- HOW TO BUILD THE SUPPORTIVE VALUES OF GROUP MORALE.
- HOW TO HELP EACH STUDENT WITH HIS SPECIAL LEARNING PROBLEMS.

- HOW TO INTERPRET PROGRAMS TO ALL THE PUBLICS WHO NEED TO UNDERSTAND THEM.

- HOW TO SECURE ADEQUATE FINANCING.

- HOW TO SET UP THE PROPER STRUCTURE AND ADMINISTRATIVE RELATIONSHIPS.

- HOW TO MEASURE RESULTS.

- HOW TO MAKE A BROAD APPRAISAL OF THESE RESULTS SO AS TO JUDGE WHAT SHOULD BE DONE IN THE FUTURE.

ALL THESE MATTERS HAVE BEEN STUDIED SYSTEMATICALLY AND THERE IS A BODY OF RESEARCH DEALING WITH EACH. IT SEEMS INCREDIBLE THAT ANY EXTENSION ADMINISTRATOR WOULD WISH TO IGNORE THIS GREAT RESOURCE AND START OUT AGAIN AT THE SAME PLACE WHERE EVERYBODY ELSE HAS STARTED.

IN ALL THESE RESPECTS THEN--VALUES, HISTORY, PSYCHOLOGY, DEFINITION, STRUCTURE, AND PROGRAM DESIGN--THERE IS A RICH LITERATURE. MORE THAN THAT, A GREAT BODY OF LORE IS CARRIED IN THE ORAL TRADITION OF THE UNIVERSITY. UNIVERSITY EXTENSION WILL NOT BEGIN TO HAVE THE IMPACT IT REALLY SHOULD UNTIL MANY MORE OF ITS WORKERS HAVE THE DEPTH OF KNOWLEDGE APPROPRIATE TO THEIR WORK. ADMINISTRATIVE COORDINATION IS IMPORTANT, AS HAS BEEN POINTED OUT ABOVE, AND MUCH MORE OF IT WILL TAKE PLACE, BUT WE CAN MORE READILY TOLERATE SEPARATION OF OFFICES AND LINES OF AUTHORITY THAN WE CAN THE SEPARATION WHICH IS BROUGHT ABOUT BY LACK OF A COMMON BOND OF KNOWLEDGE. LAWYERS WORK IN MANY KINDS OF SITUATIONS AND YET THEY REMAIN LAWYERS, CONSCIOUS OF THEIR HERITAGE. THE SAME FACT IS TRUE OF EVERY OTHER PROFESSION.

HOW CAN EXTENSION WORKERS ACQUIRE THE KNOWLEDGE THEY NEED? THERE ARE TWO USUAL WAYS.

1. IT CAN BE STUDIED SYSTEMATICALLY AT A UNIVERSITY WHICH OFFERS GRADUATE TRAINING. THERE ARE NOW AT LEAST SIXTEEN UNIVERSITIES WITH DOCTORAL PROGRAMS IN THIS FIELD. A LARGE NUMBER OF THE PEOPLE STUDYING IN THESE PROGRAMS WILL TO INTO UNIVERSITY EXTENSION.

2. IT CAN BE LEARNED THROUGH A PROCESS OF IN-SERVICE EDUCATION, IF NEED BE SELF-DIRECTED. THOSE ENGAGED IN ADULT EDUCATION BUT WITH MAJOR DEGREES IN ANOTHER FIELD MAY TAKE AN UNDERSTANDING OF ADULT EDUCATION AS THE GOAL OF THEIR PERSONAL ADULT EDUCATIONAL PROGRAM. THERE IS ENOUGH TO BE LEARNED TO LAST A LIFETIME!

SO LONG AS WE ARE EXTENSION WORKERS, EACH OF US MUST DO THE BEST HE CAN WITH THE TALENTS, CAPACITIES, AND DISCIPLINED COMPETENCE HE POSSESSES, RECOGNIZING THAT THERE IS A GREAT BODY OF SUBJECT-MATTER ON WHICH TO DRAW AND A DEEP TRADITION OF WHICH TO BE PROUD. AS WE DEVELOP THE SUBJECT-MATTER AND FLOURISH WITHIN THE TRADITION, THE INDIVIDUAL WORKER WILL INCREASINGLY BE SUPPORTED BY THE COLLECTIVE KNOWLEDGE OF ALL THOSE WHO WORK IN THE VARIOUS SECTORS OF THE BROAD FIELD OF UNIVERSITY EXTENSION.

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~~Charter~~

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WORKING PAPERS

FOR PARTICIPANTS IN THE

6th Annual Seminar

LEADERSHIP IN University Adult Education

THE KELLOGG CENTER FOR
CONTINUING EDUCATION

MICHIGAN STATE UNIVERSITY

EAST LANSING, MICHIGAN

FEBRUARY 4-7, 1963

PARTICIPANT:

UNIVERSITY:

WORKING PAPERS

FOR

PARTICIPANTS AND STAFF

THE 1963
SEMINAR ON LEADERSHIP IN UNIVERSITY ADULT EDUCATION

IN THE KELLOGG CENTER FOR CONTINUING EDUCATION, EAST LANSING

FEBRUARY 4 - 7, 1963

SPONSORED BY

THE OFFICE OF PROVOST

OF

MICHIGAN STATE UNIVERSITY

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February 4, 1963

Dear Colleague:

Michigan State University cordially welcomes to its beautiful campus and to the splendidly equipped Kellogg Center for Continuing Education, the men and women who, as representatives of many colleges and universities in the United States and Canada, are participating in the 1963 Seminar on Leadership in University Adult Education. We hope that your experiences during this residential adult education program will be pleasant and abundantly rewarding for your long journeys to East Lansing.

A staff of scholars and administrators of the faculty of Michigan State University and other universities has been assembled in our effort to provide a significant program. Every member of this staff, in addition to his special program responsibility, will be happy to help you in any way which might contribute toward making these four days with us of practical benefit to you.

Sincerely,

H R neville

Howard R. Neville
Director for Continuing Education

cmc

FOREWORD

A few years ago our world moved so sedately that "trends" adequately described the continuing changes which were then not so breathtaking in their speed and in their implications for us and for our posterity. During these times we hear about "explosions" - technological explosions, population explosions, nationalistic explosions! The roles of the college and university on the stage of the world must now be carried forward amid the sometimes sinister lightenings and thunders of these "explosions."

This development invests all educational programs with tremendous importance and places upon the shoulders of college and university educators unusually heavy responsibilities for broad understandings, keen insights, and for leadership in program planning and execution.

Our Seminar program is idea-centered because we believe that the ideas of men are paramount in our culture and civilization.

The entire program - addresses, panels, study-discussion groups, resource clinics, informal conversations - is designed to function as a source of ideas; and to provide opportunities for challenging, weighing and applying these ideas to actual situations and problems.

Again, a number of representatives of Cooperative Extension Services in several states will be participating in the Seminar, side by side with representatives of college and university "general extension." This should prove to be a mutually stimulating and informative experience. The goals and the content of our programs of adult education are more important than the organizational machinery.

Cordially,

R E Sharer

Robert E. Sharer, Chairman
Seminar Planning Committee

BM

ACKNOWLEDGEMENTS

The Planning Committee and Director Neville gratefully acknowledge the valuable assistance given by the Center for the Study of Liberal Education for Adults in the choice and preparation of these Working Papers. We commend Dr. A. A. Liveright, Director of the Center, for his cooperation in making the services of his staff available.

PLANNING COMMITTEE

Anderson, Robert	College of Arts and Letters
Buschman, Melvin	Continuing Education Service
Coehlo, Richard	University College
Featherstone, Richard	College of Education
Ferver, Jack	College of Agriculture
Forbes, Theodore	College of Social Sciences
Seifer, Daniel	Continuing Education Service
Sharer, Robert	Continuing Education Service
Wells, Clayton	Continuing Education Service

FORMAT AND FUNCTIONS OF THE STUDY-DISCUSSION GROUPS

This statement is intended to provide helpful suggestions for the participants and leaders of the study-discussion groups, which are regarded as a major activity of the Seminar.

1. Four study-discussion groups will meet from time to time during the Seminar, each under the guidance of two discussion leaders.

2. Each participant will be assigned to one of the four groups after a committee has reviewed available information about his institution, his responsibilities, and reasons for attending the Seminar.

3. A team of two discussion leaders will work with each study-discussion group. The two leaders will choose the methods and techniques which they judge to be most desirable or effective in their group, and will arrange for sharing of group responsibilities between themselves.

4. The Seminar has been described as being an "idea-centered-workshop." Four channels are provided for the flow and interchange of ideas. These channels are: the lectures and panel presentations; the study-discussion groups; the Working Papers and reference materials; consultations with Seminar staff members and with M.S.U. faculty members.

5. Participants have been invited to bring problems and/or their planned programs for consideration and evaluation. One of the challenges which faces the discussion leaders is the task of relating these individual items to the mainstream of ideas which is the chief concern of the Seminar.

6. Many of these special problems and issues can be handled quite satisfactorily by arranged conferences with Seminar staff persons. Participants also should be encouraged to seek assistance from Conference Coordinator, Clayton Wells, in arranging for consultations with MSU faculty members during the MSU Resource Clinics.

7. The Working Papers consist of selected excerpts from professional writings and are designed to provide information and stimulation for discussion in the study-discussion groups. These materials are arranged in sections which correspond with the "curriculum" of the Seminar. Participants are urged to read these materials as preparation for the group discussions.

8. Perhaps the most difficult task of the discussion leaders is that of guiding the discussion in such a manner as to provide for free discussion with opportunity for dissent and still make it possible to attain some tangible, practical results. Although some discussion of "what-I-do" is to be expected and is probably good (in small doses), care should be given to avoid turning the Seminar groups into extended "Byunsky" sessions ("By us in Sheboygan, we do thus and so.")! It is hoped that the leaders will encourage unity and specificity in the group discussions, and discourage time-wasting excursions into discussions of minor problems or petty issues.

9. The Conference Library in the Kellogg Center is prepared to assist group leaders and participants in locating desired references. On display will be a special shelf of publications which have been selected for this Seminar.

SELECTED READINGS

THE CHANGING UNIVERSITY
IN A
CHANGING WORLD--

EDUCATING FOR TODAY
AND TOMORROW

MAJOR CHANGES IN SOCIETY AND THEIR EFFECTS UPON THE VALUES, NEEDS, ROLES AND LIVES OF ADULTS.

SOCIETAL AND EDUCATIONAL RESPONSIBILITIES OF THE MODERN UNIVERSITY TO ADULTS, TO THE NATION, TO THE WORLD.

LEADERSHIP CONCEPTS, TASKS AND ROLES REQUIRED IN PROGRAMMING UNIVERSITY ADULT EDUCATION.

It is a basic assumption of democracy that there is a coincidence of the good of the individual with the good of society, that the pursuit of the good of the individual will in some way contribute to the quality, stability, and strength of the society. It is now our task to justify that faith and by serving the high principles of a free society build a future whose course is determined by those who are true lovers of freedom and for whom the worth and dignity of the individual is the proper foundation of social policy and social action.

We must refuse to believe that the historic possibilities of our culture have all been laid before us. We must refuse to believe that the future is closed. We must refuse to believe, as the Marxists insist, that the course of history is determined and that the decline of our culture is inevitable. By the quality of our educational effort and by the force of our commitment and our determination we must justify a new confidence in our power to affect the future.

We must cultivate in our people such a sense of high vocation and high purpose, and so adequately equip them with knowledge, good will, and courage that they will not be frustrated or daunted by the monumental tasks that lie before us. Whether we like it or not, our enemy is deadly serious; his power is immense, and he is playing for keeps. Nothing less will do for us now than a new intellectual, moral, and spiritual vitality that will overwhelm the demonic forces of regimentation that are arrayed against us and establish the autonomy of freedom over the otherwise meaningless and destructive course of human history. Above all else, our commitment to the individual and his freedom must prevail. For those who have known the meaning of freedom, life on any other terms would not be worth the living.

Sterling M. McMurrin
Education for Freedom in a Free Society
Address in Washington, D.C., March 22.

The university is never quite emancipated from the past, nor ever quite accommodated to the future. It cannot and should not be. It dares to discover the elusive symbiosis among the genesis of issue (or the heritage of human struggle), the sense of present impact (or its meaning to the human condition), and the future considerations by which to resolve it (or forward explorations into matters of value). The arms of the University embrace them all, repudiating none, and nurturing the struggle for a balance among them which is never quite achieved. If the quest is less than this, we have an agency of the world but not a university. Accordingly, each university becomes an accretion of 700 years of university tradition; an accretion so vast and at times so ponderous that it stirs us in uncertainty, blurs the images we have both of ourselves as scholars and of our workplaces as universities, contributes to our not uncommon failure to agree about such terms as the integrity of the university, and may limit our comfort to the company of those who are like us -- be they professors, the peers of our disciplines, students, administrators, trustees, or some other sub-culture of special resolve in the university community.

-- Paul A. Miller

Adult Education is now the only hope. It is no longer a question of the liberating use of our increasing leisure, or of the gradual growth of wisdom and prudence. Man now has technology of such power that he will exterminate himself if he does not use it wisely. Even if our system of public education were producing graduates able to deal rationally with important issues, we would not have time to wait for them to reach positions from which their views would be influential. The present generation will make the fateful decisions. Only liberal adult education on a scale and of a quality not yet attained can keep their decisions from being fatal.

-- Robert M. Hutchins

The organized societies into which human beings are born have a manner of existence which is not granted to human beings themselves. Within their structures men live and die; the societies endure. The enduring thing, which is the society, is nothing apart from the individuals out of whose dust its life is formed. It nevertheless retains its identity as the same society, though all the individuals who compose it have changed. ----The university is such a structure, the sieve of generations through which we, proud dust, are strained.----A university is, in a free society, the least isolated of all civilized communities. Nations may consider themselves apart; universities never can. He who regards the university as an island, he who lets it become one, is treasonable to it. He who provincializes its community, diminishes it, and diminishes himself within it.----Therefore, proud dust, if you would make a university, conceive it to be no less than it is, for it is inevitably more than you are, singly or in aggregate. Let no administrator presume himself to direct a world, who directs only a colony; let no scholar profess to have the truth, who has only his limited vision of it; let no teacher claim to form a man who is capable only of forming a temperament.

-- John F. A. Taylor

"IF WE ARE TO MAKE PROGRESS, WE MUST NOT REPEAT HISTORY BUT MAKE NEW HISTORY. WE MUST ADD TO THE INHERITANCE LEFT BY OUR ANCESTORS. IF WE MAY MAKE NEW DISCOVERIES AND INVENTIONS IN THE PHENOMENAL WORLD, MUST WE DECLARE OUR BANKRUPTCY IN THE SPIRITUAL DOMAIN? IS IT IMPOSSIBLE TO MULTIPLY THE EXCEPTIONS SO AS TO MAKE THEM THE RULE? MUST MAN ALWAYS BE BRUTE FIRST AND MAN AFTER, IF AT ALL?"

-- MAHATMA GHANDI

"THE DOGMAS OF THE QUIET PAST ARE INADEQUATE TO THE STORMY PRESENT. THE OCCASION IS PILED HIGH WITH DIFFICULTY AND WE MUST RISE WITH THE OCCASION. AS OUR CASE IS NOW, WE MUST THINK ANEW AND ACT ANEW----FELLOW CITIZENS, WE CANNOT ESCAPE HISTORY. WE WILL BE REMEMBERED IN SPITE OF OURSELVES. NO PERSONAL SIGNIFICANCE OR INSIGNIFICANCE CAN SPARE ONE OR ANOTHER OF US.----WE HOLD THE POWER AND BEAR THE RESPONSIBILITY. WE SHALL NOBLY SAVE OR MEANLY LOSE THE LAST BEST HOPE OF EARTH."

-- ABRAHAM LINCOLN
ADDRESSING CONGRESS (1862)

"WE SHOULD VERY GREATLY ENLARGE OUR THINKING ABOUT EDUCATION. WE SHOULD BE PAINTING A VASTLY GREATER MURAL ON A VASTLY MORE SPACIOUS WALL. WE PROPOSE THAT OUR PEOPLE ACCEPT THE UNIVERSAL TASK OF FOSTERING INDIVIDUAL DEVELOPMENT WITHIN A FRAMEWORK OF MORAL AND RATIONAL VALUES....

IF WE ACCEPT THIS CONCERN FOR INDIVIDUAL FULFILLMENT AS AN AUTHENTIC NATIONAL PRE-OCCUPATION, THE SCHOOLS AND COLLEGES WILL THEN BE AT THE HEART OF A NATIONAL ENDEAVOUR. THEY WILL BE COMMITTED TO FURTHERING A NATIONAL OBJECTIVE AND NOT--AS THEY NOW OFTEN FIND THEMSELVES--SWIMMING UPSTREAM AGAINST THE INTERESTS OF A PUBLIC THAT THINKS EVERYTHING ELSE IS MORE URGENT.

MUCH WILL DEPEND ON THE INDIVIDUAL'S ATTITUDE TOWARD LEARNING AND TOWARD HIS OWN GROWTH. THIS DEFINES THE TASK OF THE SCHOOLS AND COLLEGES. ABOVE ALL, THEY MUST EQUIP HIM FOR A NEVER-ENDING PROCESS OF LEARNING; THEY MUST GIRD HIS MIND AND SPIRIT FOR THE CONSTANT RESHAPING AND RE-EXAMINATION OF HIMSELF."

-- JOHN GARDINER
PRESIDENT, CARNEGIE FOUNDATION

"THE MAIN PART OF INTELLECTUAL EDUCATION IS NOT THE ACQUISITION OF FACTS, BUT LEARNING HOW TO MAKE FACTS LIVE. YOUR EDUCATION BEGINS WHEN WHAT IS CALLED YOUR EDUCATION IS OVER.....NO MAN HAS EARNED THE RIGHT TO INTELLECTUAL AMBITION UNTIL HE HAS LEARNED TO LAY HIS COURSE BY A STAR WHICH HE HAS NEVER SEEN, TO DIG BY THE DIVINING-ROD FOR SPRINGS WHICH HE MAY NEVER REACH. FOR I SAY TO YOU IN ALL SADNESS OF CONVICTION, THAT TO THINK GREAT THOUGHTS, YOU MUST BE HEROES AS well as idealists. Thus only can you gain the secret isolated joy of the thinker, who knows that, a hundred years after he is dead and forgotten, men who never heard of him will be moving to the measure of his thoughts."

-- Oliver Wendell Holmes, Jr. (1841-1935)

"The free man willing to pay and struggle and die for the freedom of himself and others.

Knowing how far to subject himself to discipline and obedience for the sake of an ordered society free from tyrants, exploiters and legalized frauds--

This free man is a rare bird and when you meet him take a good look at him and try to figure him out because some day when the United States of the Earth gets going and runs smooth and pretty there will be more of him than we have now."

-- Carl Sandburg
"The People, Yes"

"We must learn to honor excellence, even to demand it, in every socially accepted human activity, and to scorn shoddiness, however exalted the activity....The society that scorns excellence in plumbing because plumbing is a humble activity and tolerates shoddiness in philosophy because philosophy is an exalted activity, will have neither good plumbing nor good philosophy. Neither its pipes nor its theories will hold water."

-- John W. Gardner
President, Carnegie Foundation

"A Redefinition of Education"

When we look realistically at today's world and become aware of what the actual problems of learning are, our conception of education changes radically. Although the educational system remains basically unchanged, we are no longer dealing primarily with the vertical transmission of the tried and true by the old, mature, and experienced teacher to the young, immature, and inexperienced pupil in the classroom.

This was the system of education developed in a stable, slowly changing culture. By itself, vertical transmission of knowledge no longer adequately serves the purposes of education in a world of rapid change.

What is needed and what we are already moving toward is the inclusion of another whole dimension of learning: the *lateral* transmission, to every sentient member of society, of what has just been discovered, invented, created, manufactured, or marketed.

THIS NEED FOR LATERAL TRANSMISSION EXISTS NO LESS IN THE CLASSROOM AND LABORATORY THAN IT DOES ON THE ASSEMBLY LINE WITH ITS WORKING FORCE OF EXPERIENCED AND RAW WORKMEN. THE MAN WHO TEACHES ANOTHER INDIVIDUAL THE NEW MATHEMATICS OR THE USE OF A NEWLY INVENTED TOOL IS NOT SHARING KNOWLEDGE HE ACQUIRED YEARS AGO. HE LEARNED WHAT WAS NEW YESTERDAY, AND HIS PUPIL MUST LEARN IT TODAY.

THE WHOLE TEACHING-AND-LEARNING CONTINUUM, ONCE TIED IN AN ORDERLY AND PRODUCTIVE WAY TO THE PASSING OF GENERATIONS AND THE GROWTH OF THE CHILD INTO A MAN, HAS EXPLODED IN OUR FACES. YET EVEN AS WE TRY TO CATCH HOLD OF AND PATCH UP THE PIECES, WE FAIL TO RECOGNIZE WHAT HAS HAPPENED.

WE HAVE MOVED INTO A PERIOD IN WHICH THE BREAK WITH THE PAST PROVIDES AN OPPORTUNITY FOR CREATING A NEW FRAMEWORK FOR ACTIVITY IN ALMOST EVERY FIELD--BUT IN EACH FIELD THE FACT THAT THERE HAS BEEN A BREAK MUST BE REDISCOVERED. IN EDUCATION THERE HAS BEEN UP TO NOW NO REAL RECOGNITION OF THE EXTENT TO WHICH OUR PRESENT SYSTEM IS OUTMODED.-----

BUT IN THE MIDST OF THE INCESSANT DISCUSSION AND THE SEARCH FOR SCAPEGOATS TO TAKE THE BLAME FOR WHAT EVERYONE ADMITS IS A PARLOUS STATE, EXTRAORDINARILY LITTLE ATTENTION IS BEING PAID TO BASIC ISSUES. EVERYONE SIMPLY WANTS MORE OF WHAT WE ALREADY HAVE: MORE CHILDREN IN MORE SCHOOLS FOR MORE HOURS STUDYING MORE OF SOMETHING.----

BUT MOST IMPORTANT, THE PATTERN ITSELF IS HARDLY QUESTIONED, FOR WE THINK WE KNOW WHAT EDUCATION IS AND WHAT A GOOD EDUCATION OUGHT TO BE. HOWEVER DEFICIENT WE MAY BE AS A PEOPLE, AS TAXPAYERS, OR AS EDUCATORS, WE MAY BE ACTUALIZING OUR IDEALS.

AN OCCASIONAL ICONOCLAST CAN ASK: "WOULDN'T IT BE FINE IF WE COULD SCRAP OUR WHOLE SCHOOL SYSTEM AND START ANEW?" BUT HE GETS NO HEARING BECAUSE EVERYONE KNOWS THAT WHAT HE IS SAYING IS NONSENSE. WISHFUL DREAMS OF STARTING ANEW ARE OBVIOUSLY IMPRACTICAL, BUT THIS DOES NOT MEAN THAT SOMEONE SHOULD NOT ASK THESE CRUCIAL QUESTIONS:

IS OUR PRESENT HISTORIC IDEA OF EDUCATION SUITABLE FOR PEOPLE IN THE MID-TWENTIETH CENTURY, WHO HAVE A LIFE EXPECTANCY OF 70 YEARS, AND WHO LIVE IN A WORLD OF AUTOMATION AND GLOBAL COMMUNICATION, READY TO BEGIN SPACE EXPLORATION AND AWARE OF THE POSSIBILITY OF BRINGING ABOUT THE SUICIDE OF THE ENTIRE HUMAN SPECIES?

IS IT NOT POSSIBLE THAT THE PROBLEM OF THE EDUCATIONAL SYSTEM'S OBSOLESCENCE GOES BEYOND SUCH ISSUES AS METHODS OF TEACHING READING OR PHYSICS, OR THE MOST DESIRABLE AGE FOR LEAVING SCHOOL, OR THE PAYMENT OF TEACHERS, OR THE LENGTH OF SUMMER HOLIDAYS, OR THE NUMBER OF YEARS BEST DEVOTED TO COLLEGE?

IS NOT THE BREAK BETWEEN PAST AND PRESENT -- AND SO THE WHOLE PROBLEM OF OUTDATING IN OUR EDUCATIONAL SYSTEM-- RELATED TO A CHANGE IN THE RATE OF CHANGE? FOR CHANGE HAS BECOME SO RAPID THAT ADJUSTMENT CANNOT BE LEFT

TO THE NEXT GENERATION. ADULTS MUST--NOT ONCE, BUT CONTINUALLY--TAKE IN, ADJUST TO, USE, AND MAKE INNOVATIONS IN A STEADY STREAM OF DISCOVERY AND NEW CONDITIONS.

IS IT NOT POSSIBLE THAT AN EDUCATIONAL SYSTEM THAT WAS DESIGNED TO TEACH WHAT WAS KNOWN TO LITTLE CHILDREN AND TO A SELECTED FEW YOUNG MEN MAY NOT FIT A WORLD IN WHICH THE MOST IMPORTANT FACTORS IN EVERYONE'S LIFE ARE THOSE THINGS THAT ARE NOT, YET, BUT SOON WILL BE, KNOWN?

IS IT NOT EQUALLY POSSIBLE THAT OUR PRESENT DEFINITION OF A PUPIL OR A STUDENT IS OUT OF DATE WHEN WE DEFINE THE LEARNER AS A CHILD (OR AT BEST AN IMMATURE PERSON) WHO IS ENTITLED TO MORAL PROTECTION AND SUBSISTENCE IN A DEPENDENCY POSITION AND WHO IS DENIED THE MORAL AUTONOMY THAT IS ACCORDED TO AN ADULT?----

TO THE MULTIPLE FUNCTIONS OF AN EDUCATIONAL SYSTEM, WHICH, IN A SLOWLY CHANGING SOCIETY, WERE VARIOUSLY PERFORMED, WE HAVE ADDED SLOWLY AND RELUCTANTLY A QUITE NEW FUNCTION: EDUCATION FOR RAPID AND SELF-CONSCIOUS ADAPTATION TO A CHANGING WORLD.

THAT WE HAVE AS YET FAILED TO RECOGNIZE THE NEW CHARACTER OF CHANGE IS APPARENT IN A THOUSAND WAYS. DESPITE THE FACT THAT A SUBJECT TAUGHT TO COLLEGE FRESHMEN MAY HAVE ALTERED BASICALLY BY THE TIME THE SAME STUDENTS ARE SENIORS, IT IS STILL SAID THAT COLLEGES ARE ABLE TO GIVE STUDENTS "A GOOD EDUCATION"--FINISHED, WRAPPED, SEALED WITH A DEGREE.

UPON GETTING A BACHELOR'S DEGREE, A STUDENT CAN DECIDE TO "GO ON" TO A HIGHER DEGREE BECAUSE HE HAS NOT AS YET "COMPLETED" HIS EDUCATION, THAT IS, THE LUMP OF THE KNOWN WHICH HE HAS DECIDED TO BITE OFF. BUT A STUDENT WHO HAS ONCE LET A YEAR GO BY AFTER HE IS "OUT OF SCHOOL" DOES NOT "GO ON" BUT RATHER "GOES BACK" TO SCHOOL.

AND AS WE TREAT EDUCATION AS THE RIGHT OF A MINOR WHO HAS NOT YET COMPLETED HIGH SCHOOL, JUST SO WE EQUATE MARRIAGE AND PARENTHOOD WITH GETTING A DIPLOMA; BOTH INDICATE THAT ONE'S EDUCATION IS "FINISHED."

CONSISTENT WITH OUR CONCEPTION OF WHAT A STUDENT IS, OUR EDUCATIONAL INSTITUTIONS ARE PLACES WHERE WE KEEP "CHILDREN" FOR A SHORTER OR LONGER PERIOD. THE LENGTH OF TIME DEPENDS IN PART ON THEIR INTELLIGENCE AND MOTIVATION AND IN PART ON THEIR PARENTS' INCOMES AND THE IMMEDIATELY RECOGNIZED NATIONAL NEEDS FOR PARTICULAR SKILLS OR TYPES OF TRAINING.

ONCE THEY HAVE LEFT, WE REGARD THEM AS IN SOME SENSE FINISHED, NEITHER CAPABLE OF NOR IN NEED OF FURTHER "EDUCATION," FOR WE STILL BELIEVE THAT EDUCATION SHOULD COME ALL IN ONE PIECE, OR RATHER, IN A SERIES OF CONNECTED PIECES, EACH PRESENTED AS A WHOLE AT THE ELEMENTARY, SECONDARY, AND THE COLLEGE LEVEL. ALL OTHER BEHAVIORS ARE ABERRANT.

SO WE SPEAK OF "INTERRUPTED" EDUCATION--THAT IS, EDUCATION WHICH HAS BEEN BROKEN INTO BY SICKNESS, DELINQUENCY, OR MILITARY SERVICE--AND WE ATTEMPT TO FIND MEANS OF REPAIRING THIS INTERRUPTION. INDEED, THE

WHOLE GI BILL, WHICH IN A MAGNIFICENT WAY GAVE MILLIONS OF YOUNG MEN A CHANCE FOR A DIFFERENT KIND OF EDUCATION THAN THEY WOULD OTHERWISE HAVE GOTTEN, WAS CONCEIVED OF PRIMARILY AS A MEANS OF COMPENSATING YOUNG MEN FOR AN UNSOUGHT BUT UNAVOIDABLE INTERRUPTION.

THUS WE AVOID FACING THE MOST VIVID TRUTH OF THE NEW AGE: NO ONE WILL LIVE ALL HIS LIFE IN THE WORLD INTO WHICH HE WAS BORN, AND NO ONE WILL DIE IN THE WORLD IN WHICH HE WORKED IN HIS MATURITY.

FOR THOSE WHO WORK ON THE GROWING EDGE OF SCIENCE, TECHNOLOGY, OR THE ARTS, CONTEMPORARY LIFE CHANGES AT EVEN SHORTER INTERVALS. OFTEN, ONLY A FEW MONTHS MAY ELAPSE BEFORE SOMETHING WHICH PREVIOUSLY WAS EASILY TAKEN FOR GRANTED MUST BE UNLEARNED OR TRANSFORMED TO FIT THE NEW STATE OF KNOWLEDGE OR PRACTICE.

IN TODAY'S WORLD, NO ONE CAN "COMPLETE AN EDUCATION." THE STUDENTS WE NEED ARE NOT JUST CHILDREN WHO ARE LEARNING TO READ AND WRITE, PLUS OLDER STUDENTS, CONCEIVED OF AS MINORS, WHO ARE EITHER "GOING ON" WITH OR "GOING BACK" TO SPECIALIZED EDUCATION. RATHER, WE NEED CHILDREN AND ADOLESCENTS AND YOUNG AND MATURE AND "SENIOR" ADULTS, EACH OF WHOM IS LEARNING AT THE APPROPRIATE PACE AND WITH ALL THE SPECIAL ADVANTAGES AND DISADVANTAGES OF EXPERIENCE PECULIAR TO HIS OWN AGE.

-- MARGARET MEAD, NEA JOURNAL
OCTOBER, 1959

THE NEXT THIRTY YEARS IN THE COLLEGES

-- CHRISTOPHER JENCKS

UNIVERSAL COLLEGE EDUCATION HAS ALREADY BECOME INEVITABLE IN AMERICA--ALTHOUGH IT PROBABLY WILL NOT BE ACCEPTED FOR ANOTHER GENERATION.

--IN 1900 THE AVERAGE AMERICAN LEFT SCHOOL WHEN HE WAS TWELVE AND HAD FINISHED ELEMENTARY SCHOOL.

--BY 1930 HIS CHILDREN KNEW THAT THEY NEEDED TO STAY IN SCHOOL UNTIL THEY REACHED ABOUT FIFTEEN IF THEY WERE TO GET THE KINDS OF JOBS THEY WANTED.

--IN 1960 FOUR YOUNG PEOPLE OUT OF FIVE TOOK A HIGH-SCHOOL DIPLOMA, TWO OUT OF FIVE WERE ENROLLING IN COLLEGE, ONE IN FIVE WAS ACTUALLY EARNING A B.A., AND ONE IN TWENTY WAS GOING ON FOR A GRADUATE DEGREE AS WELL. THE AVERAGE AGE FOR STARTING WORK HAD RISEN TO EIGHTEEN.

--BY 1990 AUTOMATION WILL HAVE INSTALLED A HIGHER PROPORTION OF THE POPULATION IN WHITE-COLLAR JOBS, AND BUILT-IN UNEMPLOYMENT WILL PROBABLY ASSURE THAT ANYONE COMPETING FOR SUCH A JOB WILL NEED TO CLAIM SOME SORT OF COLLEGE EXPERIENCE. THE AVERAGE AGE FOR STARTING WORK WILL ALMOST CERTAINLY HAVE RISEN TO TWENTY-ONE, AND PEOPLE SEEKING TOP PROFESSIONAL AND ADMINISTRATIVE JOBS WILL HAVE TO STAY IN GRADUATE SCHOOL WELL BEYOND THIS AGE. . . . .

.......THE NEXT THIRTY YEARS, THEN, WILL PROBABLY BRING ABOUT A SOCIETY IN WHICH MOST OF OUR CHILDREN WILL ENROLL IN COLLEGE. AND WITH WHAT RESULT? WILL THE COLLEGES BE ORGANIZED SO THAT YOUNG PEOPLE CAN BENEFIT FROM THE MORE LEISURELY PACE AT WHICH THEY WILL BE ALLOWED TO GROW UP? WILL THEY ENCOURAGE THE STUDENTS TO TRY OUT NEW SKILLS AND NEW SELF-PORTRAITS WITHOUT SUFFERING SERIOUSLY FOR THEIR INEVITABLE MISCALCULATIONS--AND WILL THIS POLICY REALLY PRODUCE ALUMNI WHO ARE MORE EXPERIMENTAL AND MORE IMAGINATIVE THAN THOSE PEOPLE WHO HAVE SPENT LATE ADOLESCENCE PUSHING PAPERS OR SHOVELING COAL? WILL THE COLLEGES REALLY OFFER YOUNG PEOPLE ANY UNDERSTANDING OF THE WORLD IN WHICH THEY THEMSELVES WILL LIVE, OR WILL THEY BE TAUGHT ONLY ABOUT THE WORLD OF THEIR PROFESSORS?......

......NEVERTHELESS, TAKEN TOGETHER AND JUDGED BY TRADITIONAL STANDARDS, AMERICA'S COLLEGE AND UNIVERSITY SYSTEMS COME CLOSER TO SATISFYING THE DEMANDS OF THE YOUNG THAN ANY OTHER I KNOW:

--FOR THE ONE PER CENT OF ALL FRESHMEN WHO WANT SERIOUS SCHOLARLY OR SCIENTIFIC TRAINING, THERE ARE UNIVERSITIES WITH FACILITIES AND INSTRUCTORS AS GOOD AS ANY IN THE WORLD.

--FOR THE PERHAPS 2 PER CENT WHO WANT A MORE GENERAL INTELLECTUAL EDUCATION, THERE ARE BOTH UNIVERSITY COLLEGES AND LIBERAL-ARTS COLLEGES WHICH OFFER A VAST CHOICE OF BOOKS, LECTURES, AND CLASSMATES, AND ONLY MILD PENALTIES FOR FAILING TO BECOME TECHNICALLY PROFICIENT IN A PARTICULAR ACADEMIC DISCIPLINE.

--FOR THE APPROXIMATELY 5 PER CENT OF ALL FRESHMEN WHO WANT AN INTRODUCTION TO UPPER-MIDDLE-BROW CULTURE AND UPPER-MIDDLE-CLASS CONVIVIALITY, FOLLOWED BY TECHNICALLY DISTINGUISHED GRADUATE TRAINING, SUITABLE COMBINATIONS OF FRATERNITY LIFE AND CLASSROOM DILIGENCE ARE AVAILABLE.

--FOR THE ONE FRESHMAN IN ABOUT FIVE WHO WANTS TECHNICAL OR SEMIPROFESSIONAL TRAINING, TERMINAL COLLEGES ARE AS PAINLESS, AS CHEAP, AND PROBABLY MORE EFFECTIVE THAN MOST EUROPEAN SCHEMES OF APPRENTICESHIP OR TECHNICAL INSTITUTES.

--FOR THE ONE IN FIVE WHO MERELY WANTS CERTIFICATION AS AN AMBITIOUS AND RESPECTABLE POTENTIAL EMPLOYEE, COLLEGE DIPLOMAS CAN PROVIDE SOCIAL SECURITY EVEN IN THE FACE OF UNEMPLOYMENT.

--EVEN FOR THAT HALF OF THE NATIONAL FRESHMAN CLASS WHICH DOES NOT KNOW WHAT IT WANTS AND NEVER TAKES A DEGREE, COLLEGE IS OFTEN A VALUABLE MORATORIUM FOR FINDING ONESELF OR ONE'S TALENTS.

YET WHILE AMERICAN HIGHER EDUCATION MAY SATISFY AN UNPRECEDENTED PROPORTION OF THE EXPLICIT DEMANDS MADE BY ITS CLIENTS, THE FACT IS THAT MOST YOUNG PEOPLE HAVE VERY LIMITED IDEAS OF WHAT THEY WANT, AND THEY NEED ABOVE ALL TO BE GIVEN SOME BASES FOR DECIDING. IN DEALING WITH SUCH UNEXPRESSED NEEDS OUR COLLEGES FAIL BADLY--AND IN DOING SO THEY FAIL OUR SOCIETY AS A WHOLE. FOR IF THE FUNCTION OF A COLLEGE IS TO HELP ITS PUPILS TO FORMULATE THE PROBLEMS THEY FACE, OR WILL SOON FACE, AND TO HELP THEM FORESEE THE CONSEQUENCES OF THE VARIOUS SOLUTIONS AMONG WHICH THEY MUST CHOOSE, THEN MOST AMERICAN UNDER-GRADUATES ARE, AT MOST, HALF-EDUCATED.

UNLIKE ACADEMIC SPECIALTIES, HUMAN PROBLEMS DO NOT FALL INTO NEAT DEPARTMENTAL CATEGORIES, AND MOST COLLEGE ALUMNI HAVE LITTLE BASIS WHATEVER FOR CHOOSING BETWEEN SUCH THINGS AS POLITICAL PARTIES, NEWLY PUBLISHED IDEAS, OR METHODS OF BRINGING UP THEIR CHILDREN. IN MOST CASES THEY HAVE MERELY ACQUIRED THE COLLECTIVE WISDOM OF THEIR FELLOW-AMERICAN ADOLESCENTS, WHICH IS NOT SO SLIGHT AS SOME ADULTS THINK, BUT IS STILL A RATHER SLENDER REED TO LEAN ON. FEW HAVE BEEN BROUGHT TO SEE THE WORLD THROUGH THE TEACHERS' EYES, MUCH LESS THROUGH THE EYES OF ALL THE PRECEDING GENERATIONS WHICH, SINCE THE HEBREW PROPHETS, HAVE RECORDED THEIR WISDOM, THEIR VISIONS, AND THEIR WARNINGS. NOR HAVE MOST STUDENTS BEEN HELPED TO SEE THEIR PROBLEMS AS YOUNG PEOPLE IN OTHER NATIONS WOULD SEE THEM; THE WORLD OF THE FRENCHMAN, THE CHINESE, AND THE ZULU ARE ALL EQUALLY CLOSED TO THEM. SO, FOR THAT MATTER, IS THE WORLD OF THE PAINTER AND THE PHYSICIST.

THE FAILURE OF COLLEGE STUDENTS TO GAIN A SENSE OF THE POSSIBILITIES OF LIFE--TO GO BEYOND THE HACKNEYED ALTERNATIVES PRESENTED BY OUR EVERYDAY CULTURE--IS NEVER PRECISELY RECORDED, EITHER BY OFFICIAL COLLEGE ACCREDITATION REPORTS OR BY STATISTICAL STUDIES OF COLLEGE ALUMNI. THE UNWRITTEN BOOKS BY POTENTIALLY GIFTED STUDENTS, FOR EXAMPLE--OR THE CLICHÉ THINKING OF THOSE COLLEGE GRADUATES WHO STILL EQUATE "DEFICIT FINANCING" WITH COMMUNISM--ARE NEVER WEIGHED IN THE BALANCE WHEN WE ASSESS THE QUALITY OF OUR COLLEGES.

YET CONSIDERING ALL THE BENEFITS WHICH DO COME, OCCASIONALLY, FROM HIGHER EDUCATION, WE SHALL DECEIVE AND CHEAT OURSELVES BADLY IF WE DO NOT CONFRONT THE IMMENSE GAP BETWEEN THE POSSIBLE AND THE ACTUAL IN COLLEGE EDUCATION TODAY. FOR IF THE QUALITY OF LIFE IS TO IMPROVE ANYTHING LIKE AS FAST IN THE SECOND HALF OF THIS CENTURY AS THE QUANTITY HAS GROWN IN THE FIRST HALF, OUR COLLEGES WILL HAVE TO BECOME ENTHUSIASTIC PROMOTERS OF NEW WAYS OF THOUGHT AND NEW STYLES OF LIFE.

IN THIS LIGHT THE MOST DAMNING SINGLE FACT ABOUT HIGHER EDUCATION TODAY IS THAT AMONG NEARLY 2,500 ACCREDITED AND UNACCREDITED INSTITUTIONS THERE SEEM TO BE FEWER THAN HALF-A-DOZEN RADICAL EXPERIMENTS DEDICATED TO TESTING NEW CONCEPTIONS OF WHAT COLLEGE LIFE, AND HENCE ADULT LIFE, ARE CAPABLE OF BECOMING. UNLESS NOT ONLY THE SCHOLARS AND TEACHERS AND ADMINISTRATORS WHO LAUNCH NEW VENTURES, BUT THE PARENTS AND PHILANTHROPISTS WHO SUPPORT THEM, ALL SHOW MORE COURAGE AND IMAGINATION IN THE NEXT DECADE THAN THEY HAVE IN THE LAST, THE FRUITS OF UNIVERSAL HIGHER EDUCATION ARE LIKELY TO TASTE RATHER TINNY.

-- HARPER'S MAGAZINE
OCTOBER, 1961

CHALLENGE TO THE UNIVERSITY

AN INFORMAL REPORT ON AN INQUIRY INTO
THE UNIVERSITY'S RESPONSIBILITY FOR
ADULT EDUCATION

[redacted] BY

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EXCERPTS

CHAPTER TWO: THE UNIVERSITY AND ITS PUBLIC SERVICE FUNCTION

WHAT IS A UNIVERSITY?

WHEN I BEGAN THIS EXPLORATION, THIS QUESTION DID NOT IMMEDIATELY OCCUR TO ME. MY JOB WAS TO TRY TO FIND OUT WHAT THE UNIVERSITY WAS DOING IN CONTINUING EDUCATION; NOT WHAT IT WAS. BUT AS I TALKED WITH UNIVERSITY PEOPLE, AND BEGAN TRYING TO SQUARE WHAT THEY SAID IT WAS WITH THE FUNCTIONS IT HAD ASSUMED (OR WAS ASSUMING), I REALIZED THAT THIS WAS ANYTHING BUT AN IRRELEVANT QUESTION.

WEBSTER'S DICTIONARY DEFINES A UNIVERSITY AS "AN INSTITUTION OF LEARNING OF THE HIGHEST GRADE, HAVING A COLLEGE OF LIBERAL ARTS AND A PROGRAM OF GRADUATE STUDIES, TOGETHER WITH SEVERAL PROFESSIONAL SCHOOLS AND FACULTIES."

A UNIVERSITY IS AN INSTITUTION WITH A LONG HISTORY IN WESTERN CIVILIZATION. SAMUEL ELIOT MORISON NOTES THAT IN THE MIDDLE AGES A UNIVERSITY MEANT "AN INSTITUTION OF LEARNING RECOGNIZED AS SUCH BY THE POPE OR KING, WHERE TEACHERS OR STUDENTS OR BOTH WERE UNITED IN GUILDS ENJOYING A CERTAIN PRIVILEGE OR AUTONOMY, WHERE SOME 'SUPERIOR' STUDY, SUCH AS LAW, MEDICINE, OR THEOLOGY, WAS TAUGHT IN ADDITION TO THE SEVEN ARTS AND PHILOSOPHY, WHERE A DEFINITE CURRICULUM WAS MARKED OUT FOR EACH SUBJECT, AND WHERE, AT STATED PERIODS, THE STUDENTS WERE EXAMINED AND GRANTED DEGREES."

THE UNIVERSITY IS AN OLD INSTITUTION, WITH A TRADITION WHICH DATES BACK AT LEAST 600 YEARS PRIOR TO THE FOUNDING OF THIS COUNTRY. READING ITS HISTORY, ONE GETS THE IMPRESSION THAT FROM THE FIRST IT WAS AN EMBATTLED INSTITUTION, ORIGINATING IN A NEED ON THE PART OF SEASONED SCHOLARS AND THEIR STUDENTS TO INCORPORATE FOR "MUTUAL PROTECTION ... FROM THE EXTORTION OF THE TOWNSMEN AND THE OTHER ANNOYANCES."

THUS, A TRADITION WAS BORN THAT A UNIVERSITY IS A COMMUNITY OF SCHOLARS: "THOSE WHO TEACH, AND THOSE WHO LEARN, AND THE WORK THEY DO." IN EVERY SOCIETY IN WHICH IT EXISTS IT IS A CENTER OF INTELLECTUAL ACTIVITY. ITS MAJOR PURPOSES HAVE FOR CENTURIES BEEN THE PURSUIT OF TRUTH AND THE DISSEMINATION OF KNOWLEDGE. AND WHATEVER VIEW ONE MAY TAKE ABOUT THE PRESENT ROLE OF THE UNIVERSITY, THE "COMMUNITY OF SCHOLARS" IDEA IS THE BASIC CONCEPT. THE PURSUIT OF TRUTH, AND THE DISSEMINATION OF KNOWLEDGE: THESE ARE STILL ITS CENTRAL GOALS.

"THE MEN AND WOMEN WHO ... MAKE UP A COMPANY OF SCHOLARS," WRITES JACOB BRONOWSKI, "WHICH HAS BEEN MORE LASTING THAN ANY STATE ... DO NOT MAKE ANY WILD CLAIMS, THEY DO NOT CHEAT, THEY DO NOT TRY TO PERSUADE AT ANY COST, THEY APPEAL NEITHER TO PREJUDICE NOR AUTHORITY, THEY ARE OFTEN FRANK ABOUT THEIR IGNORANCE, THEIR DISPUTES ARE FAIRLY DECOROUS, THEY DO NOT CONFUSE WHAT IS BEING ARGUED WITH RACE, POLITICS, SEX, OR AGE, THEY LISTEN PATIENTLY TO THE YOUNG AND TO THE OLD WHO BOTH KNOW EVERYTHING. THESE ARE THE GENERAL VIRTUES OF SCHOLARSHIP."

THIS COMMUNITY OF SCHOLARS HAS NEVER BEEN A PARTICULARLY PEACEFUL PLACE. CONFLICT OF IDEAS, INTER-DISCIPLINARY QUARRELS, ROWS OVER WHETHER OR NOT RESEARCH IS MORE IMPORTANT THAN TEACHINGS, ETC., ARE FOREVER GOING ON.

THE SCHOLAR WHO IS PRIMARILY INTERESTED IN RESEARCH IS INCLINED TO BE WILLING TO SUBORDINATE LIFE TO LEARNING: THE PURSUIT OF TRUTH AS AN END IN ITSELF. THE SCHOLAR WHO IS PRIMARILY A TEACHER IS WILLING TO SUBORDINATE LEARNING TO LIFE. THE GOOD STUDENT RATHER THAN THE GOOD STUDY IS THE GOAL, AND HE IS WILLING TO SEE LEARNING EMPLOYED FOR A GREAT VARIETY OF INDIVIDUALLY DETERMINED ENDS, PROVIDED ITS ESSENTIAL INTEGRITY IS PRESERVED. BOTH ARE UNITED IN A RESPECT FOR, AND DEDICATION TO, THE PROMOTION OF INTELLECTUAL DISCIPLINES -- THE HABIT OF TRUTH, THE CULTIVATION OF THE MIND.

RESEARCH AND TEACHING

DOWN TO THE PRESENT DAY, THIS COMMUNITY OF SCHOLARS, AS IT IS EPITOMIZED IN MOST FACULTY BODIES, HAS FULLY RECOGNIZED AND ACCEPTED BUT TWO FUNCTIONS: RESEARCH AND TEACHING. IT WAS INEVITABLE, HOWEVER, THAT WHEN UNIVERSITIES BEGAN TO EMERGE IN AMERICA --AND PARTICULARLY WHEN PUBLICLY SUPPORTED UNIVERSITIES BEGAN TO EMERGE -- THEY SHOULD BE ASKED TO DO SOMETHING IMMEDIATELY USEFUL.

"PEOPLE PREFER THAT SYSTEM (OF HIGHER EDUCATION), WROTE AN EARLY PRESIDENT OF THE UNIVERSITY OF WASHINGTON, "WHICH IS BEST ADAPTED TO THE EXIGENCIES OF LIFE, AND WHICH WILL BEST PREPARE MEN TO MASTER THE PROBLEMS OF THE TIMES IN WHICH THEY LIVE." AND TO THIS TESTIMONIAL TO THE VALUE OF A UTILITARIAN CURRICULUM FOR UNIVERSITY STUDENTS, HE ADDED THIS SENTENCE: "IN RECOGNIZING THE PUBLIC OBLIGATION TO ESTABLISH AND MAINTAIN INSTITUTIONS OF HIGHER LEARNING AND RESEARCH THERE IS ALSO THE IMPLIED RIGHT OF THE CITIZENS WHO HAVE CONTRIBUTED TO THE SUPPORT OF SUCH INSTITUTIONS TO SHARE IN THEIR FRUITS."

Americans have never had any great understanding of or respect for what may be called "learning for learning's sake." They have wanted the immediately applicable by-products of the scholar's eternal search for truth. They have wanted some *service* for their money. And so around the turn of the century people began to hear of a *third* function of the university: public service.

Service: The University's New Function

One of the first references to this new function appears in E. E. Slosson's, *Great American Universities*, which came out in 1910. "The university of the future will be composed of men who have a genius for discovering truth, men adapted to imparting it to others, and also men successful in showing how it may be applied to the problems of life."

And today, most university administrators and faculty members will tell you that there *are* three major functions of the university: research, teaching, and service. They will talk with animation and conviction about the relative importance of the first two. But when it comes to discussing "service" they often tend to be perfunctory, hesitant, and a little confused.

The plain truth seems to be that while "public service" has been *accepted* by the university as a function, it has really never been assimilated. This is reflected in much of the writing about universities. Men like Abraham Flexner and Thorstein Veblen were opposed to it as a totally unworthy function for a university to assume. Flexner feared its acceptance would turn the university into a "service station." Veblen dismissed extension teaching with the withering phrase "edification of the unlearned."

Others have taken the view that the modern university could not isolate itself from the culture. "The justification for a university," write Alfred North Whitehead, "is that it preserves the connection between knowledge and the zest for life."

Over a hundred years ago Cardinal Newman anticipated the modern demand for service, with a challenge to the university to exercise responsibility in giving it. "To say that the university has obligations to the social order is not to say that it must satisfy only the demands which society can articulate, for a university should make society aware of what society ought to want as well as satisfy those wants it readily says it has."

Ortega y Gasset has been even more vehement: "The university must intervene, as the university, in current affairs, treating the great issues of the day from its own point of view, cultural, professional, scientific..."

James B. Conant echoes this when he says: "The essential motivating force behind a university's work and research in all times and places when universities have flourished, has been the connection between the scholar's activities and the burning questions of the day."

What is Service?

"What is service?" asks Frank Pinner, Director, Bureau of Social and Political Research, *Michigan State University*. "We could define it as making the required response to consumer demands. Under this definition we will have no difficulty in ascertaining whether or not we have been of service: we need only compare the contents of our demands and our actions... The physician is expected to restore and maintain our health, the garage mechanic to keep our car in running condition."

But these criteria, he argues, do not apply to the pursuit of knowledge. People seldom consider new discoveries in any area a service. Therefore an enterprise which sets out to be of "service" to people cannot be involved in "creative innovation." Pinner points out that universities tend -- in their extramural activities -- to offer routine advice and help to people, "often giving them what we (the faculty) consider worthless, and keeping for our private entertainment what we consider worthwhile."

What Types of Services?

"That the university is obligated to serve the community," said Arthur Kornhauser, professor of psychology, of *Wayne State University* in a recent address, "there can be no doubt." But *what* community and by *what types of services?*

"The community may be conceived as strictly local, nation-wide or world-wide; it may be confined to present day youth and adults now looking to the university for educational services, or it may include all mankind, stretching endlessly (we may hope) into the future. Even more variable are the views as to which services the university is properly to supply.

"The question confronts the typical university with a traumatic choice: whether to give the politically expedient answer or take a stand on fundamental principle.... The temptation of the times is to be public relations minded, opportunistic, conformist."

What should be done?

Both obviously dislike the term "service" when applied to education. "I would argue," say Kornhauser, "that the university's primary responsibility is to advance understanding, to help people (intellectual elites, grass roots leaders, and people generally) to find answers to life's deeper meanings through intellectual analysis and persistent independent study, and to grow and enjoy the quest itself even though the answers repetitiously prove only steps to further questions."

Pinner, as we've seen, apparently dislikes the service idea because he feels it is "talking down" to people, "giving them what we don't value." "Education," he suggests, "involves imparting to groups in the community a sense of participation in the search for knowledge, by introducing them, as best we can, to our real concern as scholars," even, he adds, to the extent of inviting "men and women in many walks of life to associate themselves with us in our research."

I have quoted at some length from scholars to show that, although the university as it is epitomized in the "community of scholars" has not yet assimilated its "service" function, it is giving it more and more attention.

What Kornhauser, Pinner, and the older scholars -- Ortega y Gasset, Newman, and Conant -- all seem to be saying is this: while no modern university can remain apart from the community, it can serve it successfully *only* if the "community of scholars" is able to maintain *its* own integrity, serve on *its* own terms, maintain *its* own standards -- "share with all who care to join with us, our real concerns as scholars" -- but be sure they are *our* concerns! Intervene in current affairs; treat the great issues of the day -- *but as the university*!

It seems to me these views reflect acceptance of a university's "service" function *not* as a *new* function of the university, but as, *literally*, an *extension* of the traditional functions of research and teaching. This is acceptance of the "service" function in terms that promise the assimilation of "service" to the ends of teaching and research. To many people outside the "community of scholars," this approach to the university's service function is beginning to make sense.

But it made no sense at the beginning, fifty years ago, when the university extension movement was getting under way. One of the reasons many extension ventures in the late 1890's and early 1900's went sour probably lay in the fact that faculty members *did* try this approach, invited the public to share *their* concerns. But the public had only a slight interest in the things that concerned the professor. People wanted help on the things that concerned *them*.

Many date the real beginning of the modern university extension movement in America around 1910, when the *University of Wisconsin* began to put the "Wisconsin Idea" into practice.

Extension's Concept of Service

"Always remember," wrote Louis Reber, the first director of the University's Extension Division, in an early memo to his staff, "that while you are employed by the University Extension Division, you are really working for those people of the state with whom your duties bring you in contact. Your success is to be measured by what good you do for *them*."

Here in a nutshell is the philosophy behind the "Service concept" of university extension, a concept which has dominated the movement for the last fifty years. (It has also, I might add, been the working hypothesis upon which the agricultural extension service built the most impressive "adult education" operation in the history of this country.)

What Reber did, in effect, was to create a "high level social service" agency within the University. It had very little to do with the university as a "community of scholars"; it had its own faculty. For most of its life -- unless I can't read history -- Wisconsin's University Extension Division was an active and effective semi-autonomous social and vocational education agency *associated* with the University of Wisconsin, hiring its own staff, developing its own program (chiefly self-supported), largely determining its own goals.

Its success was based on strict observance of the principle that the felt needs and interests of the people were paramount. This notion has always irritated the scholars, not only at Wisconsin, but elsewhere.

University Extension

Earlier we quoted E. E. Slosson's prophecy that "the university of the future" would add another function (service) to its roster of purposes. Slosson was compelled to add, however,: "It must not be supposed that this third function has often been adopted by universities because it completes their educational effectiveness. On the contrary, it has usually been forced upon them by the outside world, and many universities yet pride themselves on the degree to which they have resisted that pressure and maintained the old-fashioned college with all its so-called purity. The utilitarian functions are generally added for the most utilitarian of motives: because they bring money to the support of the university."

"The extramural activities of our modern universities have been imposed upon the faculties without their consent or, at least, without their desire," writes James Creese. "Extension was not adopted by a vote of the faculty at the *University of Wisconsin*; it was adopted by a vote of the Wisconsin Legislature. Extension was not formally approved by an established faculty at the *University of*

WISCONSIN; IT WAS MADE PART OF THE UNIVERSITY PLAN BY A NEW PRESIDENT OF A NEW UNIVERSITY WHO HAD NOT YET SELECTED HIS FACULTY."

TWO VIEWS ON "SERVICE"

WHAT EMERGES FROM ALL THIS IS THAT WE HAVE TWO QUITE DIFFERENT VIEWS OF THE NATURE OF "PUBLIC SERVICE" EXISTING SIDE BY SIDE IN THE UNIVERSITY. ONE REGARDS IT AS A MANDATE TO FIND WAYS OF "SHARING" THE UNIVERSITY'S INTELLECTUAL CONCERNS AND INTERESTS WITH ALL PEOPLE WHO ARE ABLE AND WILLING TO GIVE IT THE NECESSARY TIME AND ATTENTION. THE OTHER HOLDS IT TO BE THE RESPONSIBILITY OF THE UNIVERSITY TO SEEK TO UNCOVER THE IMMEDIATE NEEDS AND INTERESTS OF PEOPLE, AND TO DEVISE WAYS AND MEANS OF HELPING THEM TO MEET THEM.

SO FAR THE SECOND APPROACH -- ESPOUSED BY NEARLY ALL PROFESSIONAL EXTENSION PEOPLE -- HAS BEEN DOMINANT. BUT IT HAS BEEN DOMINANT AT THE COST OF SOME ESTRANGEMENT OF EXTENSION FROM THE FACULTY -- WHICH IS TO SAY, THE UNIVERSITY PROPER.

THREE BASIC IDEAS

THE MAIN ARGUMENT FOR THE PRESENCE OF UNIVERSITY EXTENSION IN THE UNIVERSITY HINGES ON THREE IDEAS: (1) THAT A UNIVERSITY SHOULD MAKE AVAILABLE EDUCATION EXTENSION OPPORTUNITIES FOR A FORMAL COLLEGE EDUCATION -- OR ITS EQUIVALENT -- TO YOUNG PEOPLE AND OTHERS WHO ARE UNABLE TO BECOME REGULAR FULL-TIME STUDENTS; (2) THAT IT HAS AN OBLIGATION TO PROVIDE EDUCATIONAL SERVICES TO THE WIDER COMMUNITY THAT SUPPORTS IT; (3) THAT IT SHOULD PROVIDE OPPORTUNITIES FOR CONTINUING EDUCATION FOR THOSE WHO HAVE ABSORBED AS MUCH FORMAL EDUCATION AS THEY DESIRE, BUT WHO WISH TO CONTINUE LEARNING.

THESE IDEAS EMERGED FROM A SOCIETY THAT PLACED THE TEST OF IMMEDIATE USEFULNESS ON ALL OF ITS SOCIAL INSTITUTIONS. (EDUCATION OF THE YOUNG WAS AT BEST A DEFERRED INVESTMENT; PRACTICAL INFORMATIONAL AND EDUCATION SERVICE MADE AVAILABLE TO ADULTS WHO SUPPORTED THE INSTITUTION WAS OF VALUE NOW). THEY GREW OUT OF CONVICTIONS -- HELD BY LAYMEN AND MANY EDUCATORS -- THAT OPPORTUNITIES SHOULD BE EXTENDED TO EVERYONE QUALIFIED TO TAKE ADVANTAGE OF THEM. HIGHER EDUCATION -- IN A WORD -- SHOULD NOT BE ALLOWED TO BECOME THE SPECIAL PROVINCE OF AN ELITE, NOR SHOULD HIGHER LEARNING BECOME AN END IN ITSELF, BUT SHOULD WHEREVER POSSIBLE BE PUT TO THE SERVICE OF THE IMMEDIATE EDUCATIONAL NEEDS OF THE PEOPLE.

SERVICE -- THE DEVELOPMENT OF THE CAPACITY TO RESPOND TO PEOPLE'S EXPRESSED INTERESTS AND NEEDS -- CAME TO BE REGARDED AS THE KEYSTONE IN THE ARCH THAT MOST UNIVERSITY EXTENSION DIVISIONS BUILT BETWEEN THE UNIVERSITY AND THE COMMUNITY.

Excerpts from:
Adult Leadership
December, 1960

Adult Education and our National Purpose

by Arthur P. Crabtree

The world's greatest programs of adult education have been wedded to great national purposes. Their identity with these great causes was the essence of their greatness. When we consider the programs of adult education that have towered above the skyline of history, there come instantly to mind: Scandinavia, Nova Scotia and England. Each of these inspiring examples of the power and potential of lifelong learning was conceived in the womb of a national situation that threatened the survival of the society in which it was born. Each came to life in response to this societal crisis. And, each owes its place among the world's acknowledged best to the fact that it met and mastered the forces which threatened the national welfare......

The American Scene

Our attention now turns to the American scene. What of the adult education movement in this country? Has it fraternized with greatness? Has it been given the chance to identify with a great national purpose? History shakes a negative head. Adult education in this country has possessed no all-pervasive goal. It has been all things to all men. It reflects a motley background of lyceums, Chautauqua, women's clubs, public schools, university extension and worker's education. Each of these segments pursued the route of its own self-interest. No great compelling purpose held them together in common cause. Diversity and disunion have been the hallmark of American adult education......

.....If we grant, then, that we need some all-encompassing purpose to cohere the American movement of adult education into some semblance of unity, the next question which follows, logically, is: What shall be the character of this purpose?

Here, of course, we come to the crux of the whole matter. When we answer the question: "What shall be the one central purpose of adult education in this country?," we determine the character, scope and direction of our total adult education movement. Our answer, therefore, deserves the most serious and thoughtful consideration of which we are capable.

Moreover, to say that no thought and effort has been given to determine a North Star for adult education in this country would be a misstatement of fact. There has been a babel of voices from all sides for the past several years. These voices have represented, in the main, two discrete groups of persons. One group has been composed of the representatives of the segmented, subject-matter interests. The vocational people, the recreation advocates, the proponents of remedial education--each of these special subject-matter groups, and others of similar interests, have believed they constituted the true disciples of the adult education faith. The kindest and most logical thing that can be said to them is the simple reminder that they represent only one part of the total body of adult education. Valid and worthy as their claims to leadership may be, to argue that any one of them is qualified to represent the total adult education movement is about as it would be to contend that the people of Illinois can speak for the whole United States.

The other group which has been sometimes vocal in its efforts to become the central voice of our adult education movement is composed of what I choose to call a collection of visionary cliques. In this melange we find the advocates of many schools of thought, most of which defy practical definition: "Education for richer living," "Community development," "Group Dynamics," "Education for worthy use of leisure time," and others of equally fuzzy spheres of aspiration. The efforts of this group of strange bed-fellows are characterized by starry-eyed dreams, stratosphere discourse, and the production of pious and ponderous literature that is of little value to the adult education practitioners......

.....Reason whimpers in pain at the thought of a *means* becoming the *end* of a national movement of education......

Where Look For Goal?

.....Where, then, do we look for that great central goal that will be acceptable to all the individuals and interests that comprise the total force of adult education in this country?......

.....In brief, the greatest programs of adult education in world history found their *raison d'etre* in identification with the great causes that determined the survival of the society in which they lived. Why do we who are charged with the leadership of adult education in these United States need to do otherwise?

Our Purpose

Let's come quickly to the point. *We have such a purpose.* It screams to us from the headlines of every daily paper. It has become the anxious concern of every living room in America. It hovers in sobering silence above our legislative halls. It shapes the platforms of our political parties and makes marionettes of their candidates. It devours the dragon's share of our gross national product. Yet, we have such a purpose for adult education in this country to serve. In fact, at no time in the world's history has the leadership of adult education ever been offered a more obvious and compelling *purpose* with which to identify.

This purpose? There are infinite ways to express it. May I, however, invite you to return with me, in history to a scene where it was stated far better than I could ever hope to express it. The time: A gray November day, 1863. The place: the battlefield of Gettysburg. The speaker: Abraham Lincoln. The statement: "that we were highly

RESOLVE... THAT GOVERNMENT OF THE PEOPLE, BY THE PEOPLE AND FOR THE PEOPLE SHALL NOT PERISH FROM THE EARTH." HERE, IN THE SIMPLE ELOQUENCE OF AMERICA'S GREATEST SPOKESMAN OF NATIONAL PURPOSE, WE FIND EXPRESSED THE IMMUTABLE AIM OF THIS NATION.

AND, IF THE SURVIVAL OF THIS GOVERNMENT OF FREE MEN WAS IMPERILED IN LINCOLN'S TIME, IT IS DOUBLY SO TODAY. DEMOCRACY IN OUR GENERATION IS ASSAILED FROM BOTH WITHIN AND BEYOND OUR BORDERS. LINCOLN SAID, AGAIN, ON THAT OCCASION THAT "WE ARE ENGAGED IN A GREAT CIVIL WAR, TESTING WHETHER THIS NATION OR ANY NATION SO CONCEIVED AND SO DEDICATED, CAN LONG ENDURE." IF WE BUT SUBSTITUTE THE WORD "COLD" FOR THE WORD "CIVIL" IN THIS STATEMENT OF THE GREAT EMANCIPATOR, WE HAVE A DESCRIPTION OF OUR CURRENT CRISIS THAT IS AS ACCURATE AS THOUGH IT WERE UTTERED YESTERDAY......

.....SOCIETY'S PROBLEMS MUST ALWAYS BE SOLVED BY ADULTS. THE TEMPO OF OUR TIMES NO LONGER ALLOWS US THE LUXURY OF EDUCATION FOR TOMORROW......

.....WITH THIS NATION ENGAGED IN A LIFE-AND-DEATH STRUGGLE THAT MAY DETERMINE THE FATE OF ALL MANKIND, HOW CAN ADULT EDUCATION DEFEND ITS HUNDREDS OF COMMUNITY PROGRAMS ACROSS THE NATION THAT DO NOT HAVE ONE SINGLE ACTIVITY DESIGNED TO ACQUAINT OUR PEOPLE WITH THE ISSUES THAT ARE AT STAKE? DEMOCRACY CANNOT SURVIVE ON A MENU OF BIRD WATCHING, ANTIQUE STENCILLING AND DOG OBEDIENCE TRAINING. THE INGREDIENTS OF VICTORY IN THIS HOUR ARE MADE OF STERNER STUFF......

.....EVERY ONE CHARGED WITH DETERMINING THE FORM AND CHARACTER OF ADULT EDUCATION IN THIS COUNTRY, FROM THE SMALLEST COMMUNITY TO THE NATIONAL LEVEL, SHOULD DAILY ASK HIMSELF THIS SOUL-SEARCHING QUESTION: WHAT HAVE I DONE THIS DAY TO INCREASE THE CONTRIBUTION OF ADULT EDUCATION TO THE REALIZATION OF OUR GREAT NATIONAL PURPOSE? IF, THROUGH THE FORCES OF ADULT EDUCATION, DENMARK COULD REVIVE HER NATIONAL CULTURE AND BECOME THE STANDARD-BEARER FOR ALL SCANDINAVIAN DEMOCRACY, IF NOVA SCOTIA COULD THROW OFF AN ECONOMIC PARALYSIS THAT THREATENED ITS VERY EXISTENCE, IF BRITAIN COULD CREATE A CITIZENRY SUFFICIENTLY WISE TO TACKLE AND SOLVE THE ENSHACKLING PROBLEMS THAT BOUND THEM TO INDUSTRIAL SLAVERY, I HAVE NO DOUBT THAT ADULT EDUCATION IN THIS COUNTRY CAN MAKE THE AMERICAN DREAM A LIVING REALITY IF WE BUT DEDICATE OURSELVES TO THIS GREAT COMPELLING PURPOSE.

-- EXCERPTS FROM ADULT EDUCATION AND OUR NATIONAL PURPOSE, BY ARTHUR P. CRABTREE, ARTICLE PUBLISHED IN ADULT LEADERSHIP, DECEMBER, 1960 ISSUE.

Excerpts from: The 1958 Study of Michigan Colleges and Universities

We have already mentioned the growth of the State colleges and their impending transformation into universities. It is possible that in time their regional character, arising out of territorial assignments by the State Board of Education, may present among them some obstacles to cooperation. We see little evidence of this at present, however, and believe that they do work together very well. It is only when the big universities aggressively promote their own independent programming that friction may arise. There is, of course, specialization to some degree among the higher educational institutions in Michigan. This is due to the fact that departments in certain institutions have become notable, either because of an exceptionally capable faculty or because of a division of labor resulting from the history of the institutions. One college or university will have a department which another does not have. Veterinary medicine is thus confined to Michigan State University, while medicine and surgery are confined to the University of Michigan, and Wayne State University. There are some other instances of specialization. In the highly professionalized subjects such as those which we have mentioned, obstacles to cooperation are not likely to arise. Extension projects involving veterinary medicine would undoubtedly be limited to Michigan State University, and the State colleges would never try to invade the exclusive responsibility of the institutions which have medical schools. It is almost inevitable, however, that in fields which approximate one another there may be a tendency on the part of a strong department in one institution to enlarge its offerings so as to include what properly may belong in another field in another institution.

It should be taken for granted that no institution should ever attempt extension work in a field where it does not have, back of such work and shaping its content, an adequate departmental teaching faculty on the campus. For the best interests of the people of the State it is certain that every institution should act as an agent or promoter for the courses of all the other institutions that can be made available through extension, even as to the needs of those citizens who might be considered, for territorial or other reasons, as the clients or natural "market" of the institution discovering the needs. There is probably some tendency for institutions, weak in some departments, or perhaps not having any curriculum in these particular departments of knowledge, to be indifferent as to needs which its own faculty cannot cover or meet, and to neglect to call on the resources of other institutions in order that the need may properly be taken care of. It is our belief that some machinery ought to be devised to see that this sort of obstacle does not exist.

In the main, it is our conclusion that the will to cooperate exists in a very wholesome degree in Michigan, especially among personnel of all of the State institutions at the operational level. There has been, in fact, a great deal of cooperation, and there seems to be a tendency to

SEE THAT COOPERATIONAL VENTURES ARE INCREASED IN NUMBER AND EFFECTIVENESS. THE CREATION OF THE FIELD SERVICES COMMITTEE, UNDER THE MICHIGAN COUNCIL OF STATE COLLEGE PRESIDENTS, WAS A NOTABLE STEP IN THE RIGHT DIRECTION, AND WE ARE CONVINCED THAT THE WORK OF THIS COMMITTEE AND OF THE COUNCIL ITSELF HAVE RESULTED IN IMPROVEMENT OF SERVICE TO PEOPLE OF MICHIGAN IN ALL BRANCHES OF EXTENSION AND ADULT EDUCATION.

ALTHOUGH WE HAVE NOTHING BUT THE HIGHEST COMMENDATION FOR THE STEPS THAT HAVE BEEN TAKEN AND FOR THE APPARENT DIRECTION OF PROGRESS THAT IS BEING MADE, WE THINK IT HIGHLY PROBABLY THAT THE MACHINERY FOR COOPERATION IS RATHER CUMBERSOME AND ACTS TOO SLOWLY IN MANY INSTANCES TO BE OF THE GREATEST EFFECTIVENESS. EVEN THOUGH A SIGNIFICANT AMOUNT OF COLLABORATION ALREADY HAS TAKEN PLACE, SOME CENTRALIZED AGENCY IS NEEDED IN ORDER TO SUPERVISE AND FURTHER THE COOPERATIVE EFFORTS. AMONG THE PERSONNEL OF ALL THE INSTITUTIONS WHICH WE VISITED, WE FOUND NO DISSENTING VOICE TO THE PROPOSITION THAT WIDESPREAD AND INTELLIGENT COOPERATION IS NECESSARY; NOR HAVE WE ANY REASON TO DOUBT THE SINCERITY OF THESE EXPRESSIONS, COMING AS THEY DO FROM REPRESENTATIVES OF ALL OF THE INSTITUTIONS CONCERNED. IN OUR JUDGMENT, WHAT IS NEEDED IS NOT SO MUCH AN AUTHORITATIVE DIRECTORATE AS AN INFORMATION-DISPENSING BUREAU, THE PERSONNEL OF WHICH ARE AWARE AT ALL TIMES OF THE SITUATION IN ALL REGIONS SERVED BY THE STATE INSTITUTIONS. THE CREATION AND EFFICIENT OPERATION OF SUCH A BUREAU, WE BELIEVE, WOULD ELIMINATE CONFLICTS WHICH ARISE THROUGH INADVERTENCE OR IGNORANCE OF WHAT OTHERS INTEND TO DO AND OUGHT TO RESULT IN IMPROVEMENT OF SERVICES TO PEOPLE.

CONSIDERATION OF DEVICES WHICH MIGHT LEAD TO GREATER COOPERATION AND TO IMPROVED SERVICES, THROUGH MORE RAPID AND MORE ACCURATE DISPENSING OF INFORMATION, NATURALLY LEADS TO SPECULATION AS TO WHETHER THERE SHOULD NOT BE SOME MORE THOROUGH-GOING ATTEMPT TO BRING THE EXTENSION PROGRAMS OF INSTITUTIONS UNDER GREATER UNIFIED MANAGEMENT OR CONTROL, A MATTER WHICH IS TIED UP IN QUESTIONS OF THE UNIFIED CONTROL OF THE WHOLE OF THE INSTITUTIONS. SPECULATION OF THIS SORT MAY TAKE MANY FORMS AND IT IS POSSIBLE TO CONSTRUCT A SORT OF SPECTRUM OF POSSIBILITIES EXTENDING FROM INFORMAL AND WHOLLY VOLUNTARY COOPERATION, SUCH AS THAT GROWING OUT OF THE MICHIGAN COUNCIL OF STATE COLLEGE PRESIDENTS ON THE ONE HAND, TO A CENTRALIZED SYSTEM OF HIGHER EDUCATION WITH A SINGLE BOARD AND A SINGLE CHANCELLOR ON THE OTHER. THE LINES USUALLY TAKEN FOR STUDY IN A SPECTRUM OF THIS SORT SEEM TO DEAL WITH RATHER FEW TYPES OF ORGANIZATION, AND IT SEEMS TO US WITH OUR LIMITED KNOWLEDGE OF CONDITIONS IN THE STATE OF MICHIGAN THAT ANY ONE OF THEM MIGHT BE TAKEN AS A REASONABLE AND FEASIBLE MEANS OF IMPROVING THE SITUATION IN EXTENSION AND FIELD SERVICES.

WE DO NOT FEEL QUALIFIED TO SAY THAT ANY OF THE SUGGESTED PLANS WOULD PROVE TO BE UNWORKABLE OR OTHERWISE IN MICHIGAN, BUT IT IS OUR CONSIDERED OPINION THAT INASMUCH AS THE HISTORY OF THE PRESENT IS ALWAYS A PROJECTION OF THE PAST, AND INASMUCH AS THERE DO NOT SEEM TO BE ANY INSURMOUNTABLE OBSTACLES TO ACHIEVING A WIDER DEGREE OF COOPERATION THAN IS NOW EVIDENT, IT WOULD BE WELL TO EXPLORE THE LESS FORMAL OR AT ANY RATE LESS COMPLETE OR LESS THOROUGH-GOING METHODS BEFORE RESORTING TO A

COMPLETE OVERHAULING OF THE HIGHER EDUCATIONAL SYSTEM OF THE STATE. IT IS POSSIBLE THAT UNIFICATION, TO BE SUCCESSFUL, NEEDS TO BE APPROACHED GRADUALLY AND WILLINGLY, AND TO THE DEGREE THAT EACH INSTITUTION FINDS IT FEASIBLE, PROVIDED THAT EACH APPROACHES ITS CONSIDERATION OF THE POSSIBILITIES WITH A RECEPTIVE MIND. AS FAR AS EXTENSION IS CONCERNED, WE FEEL STRONGLY THAT THE STATE OUGHT TO EXPLORE VERY THOROUGHLY EVERY POSSIBILITY OF INFORMAL COOPERATIVE DEVICES ENGINEERED BY THE INSTITUTIONS THEMSELVES BEFORE INSTALLING A NEW COMPULSORY SYSTEM UNDER LEGISLATIVE AUTHORITY. AS WE HAVE SUGGESTED ABOVE, IT SEEMS TO US THAT EXPLORATION OF THESE INFORMAL METHODS MIGHT SERVE AS A GUIDE OR INDICATOR OF THE COURSE WHICH A MORE THOROUGH-GOING REFORM MIGHT BE EXPECTED TO TAKE SOMETIME IN THE FUTURE.

SPECIFIC RECOMMENDATIONS SPRINGING FULL BLOWN AS THOUGH FROM THE HEAD OF JOVE ARE ALWAYS SOMEWHAT DANGEROUS, AND THOSE WHICH WE ARE GOING TO MAKE WE OFFER WITH SOME DIFFIDENCE AND RESERVE AND IN THE KNOWLEDGE THAT THERE ARE ELEMENTS IN THE SOCIAL AND POLITICAL SITUATION IN MICHIGAN OF WHICH WE ARE UNAWARE. OUR RECOMMENDATIONS APPLY ONLY TO THE STATE UNIVERSITIES AND COLLEGES, THE NINE INSTITUTIONS WHICH HAVE BEEN THE PRINCIPAL OBJECTS OF OUR STUDY. THE RECOMMENDATIONS ARE AS FOLLOWS:

A. THAT THE INSTITUTIONS HAVE IN VIEW AS AN ULTIMATE OBJECTIVE A SINGLE, STATE-WIDE EXTENSION SYSTEM, POOLING THE RESOURCES OF ALL THE INSTITUTIONS AND APPLYING THEM AS WISDOM AND ECONOMY INDICATE THAT THESE SHOULD BE APPLIED, AND THAT STEPS TOWARD SUCH A SYSTEM BE TAKEN BY A GRADUAL APPROACH.

B. THAT IN LINE WITH THIS OBJECTIVE, AND IN ORDER TO GIVE BETTER SERVICE TO THE PEOPLE OF MICHIGAN, A JUDICIOUS BUT SUBSTANTIAL ENLARGEMENT OF JOINT OFFERINGS BE SERIOUSLY AND STUDIOUSLY UNDERTAKEN.

C. THAT THERE BE A GREATER MEASURE OF SELF-IMPOSED LIMITATIONS BY THE VARIOUS INSTITUTIONS, EXTENDING TO A REFUSAL TO OPERATE ACTIVITIES THAT COULD BE MADE AVAILABLE OR OUGHT TO BE MADE AVAILABLE THROUGH THE SERVICES OF SUCH LOCAL EDUCATIONAL INSTITUTIONS AS THE HIGH SCHOOL, THE COMMUNITY COLLEGE, OR OTHER NEAR-BY STATE-SUPPORTED INSTITUTIONS, OR PERHAPS PRIVATE INSTITUTIONS, UNLESS THE LOCAL OR NEIGHBORING INSTITUTION IS UNABLE OR UNWILLING TO UNDERTAKE THEM. EVEN HERE, THE STATE INSTITUTIONS OF HIGHER EDUCATION SHOULD, BY AND LARGE, LEAVE TO THE LOWER SCHOOLS THE FIELD OF SUB-COLLEGIATE, ADULT EDUCATION.

D. THAT A SERIOUS ANALYSIS BE UNDERTAKEN OF THE TOTAL EDUCATIONAL NEEDS TO THE STATE FOR EXTENSION AND ADULT EDUCATION, AND THAT A REASONABLE DETERMINATION BE MADE OF THE PROPORTION OF PUBLIC FUNDS WHICH SHOULD BE MADE AVAILABLE FOR SUCH PURPOSES, WITH THE IDEA THAT SUBSIDIES FOR ADULT EDUCATION AND EXTENSION ACTIVITIES THE BURDEN OF ALMOST COMPLETE SELF-SUPPORT.

E. THAT THERE BE A COOPERATIVE EXAMINATION AND ANALYSIS OF THE AVAILABLE CURRICULUMS AND PROGRAMS IN EXTENSION AND ADULT EDUCATION ON THE PART OF ALL THE STATE INSTITUTIONS IN ORDER TO DETERMINE WHETHER OR NOT

THE OFFERINGS AND RESPONSIVE TO ACTUAL NEEDS, IN ORDER TO CONFINE THE OFFERINGS AND ACTIVITIES OF EACH OF THE STATE HIGHER EDUCATIONAL INSTITUTIONS TO FIELDS IN WHICH THE INSTITUTIONAL RESOURCES ARE ADEQUATE, AND IN ORDER TO INSURE THAT THE INSTRUCTIONAL QUALITY OF SUCH OFFERINGS AND ACTIVITIES WILL BE MAINTAINED AT A LEVEL CONSISTENT WITH COLLEGIATE OR UNIVERSITY PERFORMANCE AND STANDARDS.

NO AMOUNT OF MANAGERIAL EFFICIENCY OR PROMOTIONAL EFFECTIVENESS, OR REPORTING OF NUMBERS, OR OF THE DIVERSITY OF OFFERINGS, NO MERE CAPTURE OF GOOD WILL OF EVIDENCE OF HAVING PLEASED HUNDREDS OR THOUSANDS OF PEOPLE, CAN REPLACE THE NECESSITY FOR RIGHT DECISIONS AS TO WHAT EDUCATION THE INSTITUTIONS SHOULD BE PROVIDING THROUGH THEIR EXTENSION SERVICES. THESE CHOICES ALWAYS INVOLVE THE DETERMINATION OF RELATIVE USEFULNESS. RESOURCES, BOTH MEN AND MONEY, THAT ARE AVAILABLE TO THE EXTENSION DIVISIONS ARE NOT LIMITLESS; IN FACT, THEY ARE SHARPLY LIMITED, AND MUST BE ASSIGNED ACCORDING TO THE PROSPECT OF GREATER RETURNS THAN ARE LIKELY FROM ANY OTHER OF THE ALTERNATIVES. THE ULTIMATE PROOF TO WHICH EACH MUST BE PUT IS THE MATTER OF HOW MUCH AND HOW IMPORTANT IS WHATEVER THE PARTICIPANTS HAVE LEARNED.

IT IS OBVIOUS THAT ANY OR ALL OF THESE RECOMMENDATIONS COULD BE SUPERVISED OR DIRECTED BY SOME SINGLE AGENCY OR BUREAU, AND WE BELIEVE THAT THE INSTITUTIONS SHOULD JOIN IN CREATING SUCH AN AGENCY. IT IS POSSIBLE THAT IT MIGHT RESULT THROUGH VOLUNTARY AGREEMENT AS AN ENLARGEMENT OF THE FUNCTION OF THE MICHIGAN COUNCIL OF STATE COLLEGE PRESIDENTS ACTING THROUGH AN ENLARGED AND REINFORCED COMMITTEE ON FIELD AND EXTENSION SERVICES. IT IS OUR BELIEF THAT UNDER PRESENT CIRCUMSTANCES, AND LOOKING AS FAR AS WE ARE ABLE TO LOOK INTO WHAT SEEMS TO BE THE POSSIBILITIES IN THE FUTURE, THIS KIND OF SOLUTION OF THE PROBLEMS WOULD BE THE SIMPLEST AND WISEST. IT IS OUR CONVICTION, HOWEVER, THAT THE ACTUAL OPERATING ARM OF ANY AGREEMENT RESULTING FROM SUCH A VOLUNTARY CONSENSUS SHOULD CONSIST OF A FULL-TIME STAFF AND SHOULD HAVE A SINGLE ADMINISTRATIVE HEAD RESPONSIBLE TO THE COMMITTEE ON FIELD SERVICES.

ANALOGIES TO WHAT WE HAVE IN MIND FROM THE ADMINISTRATIVE POINT OF VIEW ARE THE SECRETARY OF THE UNITED NATIONS OR (PERHAPS ON A LESS MAJESTIC SCALE) THE ATHLETIC COMMISSIONER OF THE BIG TEN. IF AN ARRANGEMENT OF THIS KIND WERE ENTERED INTO IN GOOD FAITH AND WHOLEHEARTEDLY BY THE ADMINISTRATIVE HEADS OF THE INSTITUTIONS CONCERNED, WE ARE CONFIDENT THAT THE OPERATIONS OF THE CENTRAL ADMINISTRATIVE OFFICE WOULD QUICKLY DEMONSTRATE THAT WHAT IS INVOLVED IN THE USUAL INSTANCES OF CONFLICT AND CONFUSION IS NOT INSISTENCE UPON INSTITUTIONAL PREROGATIVE OR AUTHORITY BUT RATHER FAILURE TO SEE THE FULL IMPLICATIONS OF DECISIONS WHICH HAVE BEEN TAKEN WITHOUT ADEQUATE INFORMATION. IF THE INSTITUTIONAL HEADS COULD AGREE TO GIVE A COMMISSIONER OF THIS SORT POWERS DIFFERING SOMEWHAT IN KIND, BUT SCARCELY IN DEGREE, FROM THOSE GIVEN TO SUCH A PERSON AS THE COMMISSIONER OF ATHLETICS FOR THE BIG TEN, IT IS OUR CONCLUSION THAT THE TRUE REASONS FOR CONFUSION AND CONFLICT WOULD SOON BE MADE APPARENT, AND COULD BE REMOVED.

IF THE RATE OF GROWTH OF MICHIGAN CONTINUES TO BE AS GREAT AS IN RECENT YEARS, IT IS INDEED POSSIBLE THAT THE STATE WILL WISH TO CONSIDER A MORE DRASTIC OR A MORE THOROUGH-GOING REVISION OF ITS POLICIES IN regard to these educational institutions. Surely, if any competent persons were asked to design a system to fit modern conditions, they would not end up with what Michigan has now. In our interviews with higher educational personnel throughout the State of Michigan we found considerable agreement that some centralized system must be created for the general coordination of State-controlled higher education in Michigan, displacing the present ungainly and cumbersome system or lack of system.

Under any plan that might be adopted for the general or over-all administrative control and coordination of the State-wide and State-controlled educational institutions in Michigan, there would have to be some recognized system of pooling institutional resources for extension services if the population of Michigan is to be well served with extramural facilities. An experimental venture of the sort which we have suggested would probably be the least expensive of any that would promise any real results, and we think there is good evidence that it would not be received with complete disfavor by the institutions themselves.

We believe in making secure to the separate institutions a fairly wide latitude of development along the lines indicated by their past history and the circumstances of their present environment. We believe this principle to be part of the strength of American higher education. There ought to be only so much surrender of prerogative on the part of each institution as is plainly and abundantly justified by the higher duty which all institutions owe to the people of the State. It is our present conviction that both of these desirabilities may be realized to the greatest extent, at least as regards extension and field services, if the conditions of such surrender as may be necessary are drawn up by an agency selected by the institutions and responsible to them in matters of broad policy, but independent of them in the exercise of its judgment in specific operations.

Those whom we interviewed pointed out that competition and even duplication, although usually bad, were sometimes not only good but also necessary. With this we are in agreement, and indeed the report on Field Services published by the Michigan Council of State College Presidents in 1956 makes the point abundantly clear. In our minds these considerations only emphasize the difficulty of writing a formula to govern the State institutions in all cases and contingencies. It is difficult, if not impossible, to write such a formula; but it may well be possible to find a man, serving as a fiduciary for the people of Michigan and as a fiduciary for the higher educational institutions, who can act effectively within the discretionary authority conferred upon him by the institutions themselves.

-- Extension and Field Services in the State-Controlled Colleges and Universities in Michigan. Staff Study #7. The Survey of Higher Education in Michigan, April, 1958, pp. 51-59.

Excerpts from:
The Russell Reports

The State-Wide Pattern of Higher Education in Michigan.

....The existing program of higher education in Michigan, like that in every other state, is a product of many forces that have been operating over a long period of the State's history. A review of the total pattern of higher education in the State is necessary as a background for the detailed analysis of the facilities and programs that are maintained currently. Such background material relates to the place of Michigan in the total national picture of higher education, the number and nature of the institutions of higher education operating in the State, the population distribution of the State, the geographical origins of the students attending the colleges and universities, and the trends in college enrollments........

Control and Coordination of Higher Education in Michigan.

....In the United States the almost universal practice is to lodge control over each institution of higher education in a board, variously known as the board of regents, board of trustees, board of directors, or board of governors. The function of the board is to represent the constituency that maintains the institution and to make final decisions on all policies of operation and management. The controlling board of a college or university is generally composed of outstanding people who are not connected with the operation of the institution in any other capacity.

Institutions of higher education, not only in the United States but all over the world, are characterized by a high degree of local autonomy in the management of their operations. This is quite contrary to the situation in the management of other levels of education, such as elementary schools and high schools. Although the controlling board of a college or university normally has final jurisdiction over operating policies and the selection of personnel, in good practice the board delegates the actual management of the institution to the faculty and administrative staff. Particularly in matters affecting the curriculum, instruction, and research, the board generally leaves the final control in the hands of the faculty and its executive officers.

The controlling board exercises a function that, in the main, can be described as legislative, rather than executive. That is, the principal responsibility of the board is to decide broad policies affecting the services of the institution, rather than to handle the specific application of those policies in individual situations as they arise in the day-to-day management of the college or university........

Planning for Future Development

....Colleges and universities are institutions of great stability. Changes in their operations and procedures usually occur slowly and gradually. Colleges and universities, however, are social institutions, AND SO MUST MAKE MODIFICATIONS AND ADAPTATIONS IN THEIR OPERATIONS AND PROGRAMS OF SERVICE FROM TIME TO TIME, TO CONFORM TO CHANGES OCCURRING IN A DYNAMIC SOCIETY. IN ORDER THAT THESE NECESSARY CHANGES MAY NOT COME AS A SHOCK TO THE INSTITUTION, IT IS ALWAYS IMPORTANT FOR A COLLEGE OR UNIVERSITY TO KEEP A GOOD LOOKOUT AHEAD, SO THAT NEEDED CHANGES CAN BE ANTICIPATED AND PREPARATION MADE FOR THEM WELL IN ADVANCE OF THEIR IMPACT. SUCH A LOOK AHEAD GENERALLY INVOLVES NOT ONLY A FORECAST OF FUTURE CONDITIONS BUT ALSO SOME PLANNING ON THE PART OF THE INSTITUTION TO MEET THE SITUATIONS THAT ARE EXPECTED TO ARISE. THE PLANNING SHOULD INVOLVE NOT ONLY THE INDIVIDUAL INSTITUTION ITSELF, BUT ALSO THE TOTAL SITUATION IN THE STATE AND REGION FROM WHICH STUDENTS ARE DRAWN AND TO WHICH SERVICE IS RENDERED........

....THE MOST PRECIOUS RESOURCE OF ANY STATE IS THE INTELLIGENCE OF ITS POPULATION. THE FUNDS THAT ARE PUT INTO THE DEVELOPMENT OF THAT RESOURCE, BY MEANS OF EDUCATION, CONSTITUTE AN INVESTMENT THAT IS CERTAIN TO PAY HUGE RETURNS IN FUTURE ECONOMIC PRODUCTIVITY AND HUMAN WELFARE. PARTICULARLY IN TIMES SUCH AS THE PRESENT, WHEN THE STATE, THE NATION, AND THE FREE WORLD ALL NEED THE HIGHEST LEVEL OF SERVICE THAT EVERY CITIZEN IS CAPABLE OF RENDERING, THE STATE HAS A RESPONSIBILITY TO SEE THAT ITS FACILITIES FOR HIGHER EDUCATION ARE SUCH AS TO ENCOURAGE THE WIDEST POSSIBLE PARTICIPATION IN PROGRAMS OF ADVANCED STUDY. SUCH PROGRAMS, TO BE EFFECTIVE, MUST BE OF GOOD QUALITY, YET THE STATE NEEDS TO BE ASSURED THAT IT IS GETTING FULL VALUE IN EDUCATIONAL SERVICE FOR THE FUNDS IT INVESTS IN THE MAINTENANCE OF COLLEGES AND UNIVERSITIES. BASICALLY, THE PURPOSE OF THE PRESENT SURVEY HAS BEEN TO STUDY AND TO ANALYZE THE PRESENT PROGRAMS AND FACILITIES FOR HIGHER EDUCATION IN MICHIGAN, AND TO POINT OUT THE SITUATIONS WHERE IMPROVEMENTS COULD WELL BE MADE, BEARING IN MIND ALWAYS THE INTERESTS OF THOSE WHO MUST FURNISH THE FUNDS NECESSARY FOR THE SUPPORT OF THE INSTITUTIONS, AS WELL AS THE INTERESTS OF THOSE WHO ARE THE RECIPIENTS OF THE EDUCATIONAL SERVICES........

-- BY JOHN DALE RUSSELL
DIRECTOR OF THE SURVEY OF HIGHER
EDUCATION IN MICHIGAN, FINAL REPORT
SEPTEMBER, 1960.

"Society undergoes continual changes; it is barbarous, it is civilized, it is Christianized, it is rich, it is scientific; but this change is not amelioration. For everything that is given something is taken. Society acquires new arts and loses old instincts. The civilized man has built a coach, but has lost the use of his feet; he has a fine Geneva watch, but cannot tell the hour by the sun."

--Emerson

"The United States has pioneered in the development of an industrial society, with wealth and leisure broadly distributed and a rising standard of living for all. It is committed to material progress; but it has intended that this be accompanied by spiritual and intellectual ferment and a deepening appreciation of the arts. As a people we face the question today whether our cultural standards can indeed be brought into balance with our material well-being."

--August Heckscher:
"The Quality of American
Culture."

"The paramount goal of the United States was set long ago. It is to guard the rights of the individual, to ensure his development, and to enlarge his opportunity. It is set forth in the Declaration of Independence drafted by Thomas Jefferson and adopted by the Continental Congress on July 4, 1776...It was a mighty vision and in the echo of those fateful words can be heard the onrolling thunder of a new age."

--The Report of the President's
Commission on National Goals

"...years ago researchers discovered that bats guided themselves by responding to the reverberations of their own voices.......Sometimes it almost seems that we who try to educate adults or analyze popular culture have, like the bats, been guiding our courses of action chiefly by what comes back to us as echoes from what we ourselves say. True, we have won a certain measure of success--but so have the bats! We are also more complex. Being human, we do not simply emit automatic signals. We note a few facts, we make a judgment, we voice it, and then we respond to the echoes of it."

The Inquiring Mind, A Study of the Adult Who Continues to Learn. --Cyril O. Houle
University of Wisconsin Press, 1961

"How often have we invented redundancies merely to guide ourselves to a comfortable roosting place in the cave of ideas? Beware batsmanship!"

--Milton R. Stern
Assistant Dean
Division of General Education
New York University

"Even the best educated man has his desert places, but this is no era for hollow men."

--W. P. Tolley, Chancellor
Syracuse University

"Liberty lives in the hearts of men and women; when it dies there, no constitution, no law, no court can save it.----The spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit remembers that not even a sparrow falls to earth unheeded--it is the spirit of Him who taught mankind that there may be a kingdom where the least shall be heard and considered side by side with the greatest."

--Justice Learned Hand. 1872-1961.

"The critical weakness of our society is that for the time being our people do not have great purposes which they are united in wanting to achieve. The public mood of the country is defensive, to hold on and to conserve, not to push forward and to create. We talk about ourselves these days as if we were a completed society, one which has achieved its purposes, and has no further great business to transact...."

If, as so many of us think today, we are now without such a general and inspired sense of national purpose, where shall we look for the cause and the remedy?

The cause of the vacancy is, I believe this: we have reached a point in our internal development and in our relations with the rest of the world where we have fulfilled and outlived most of what we used to regret as the program of our national purposes.

We are rather like a man whose purpose it is to cross the continent, and having started from New York he has gotten to Chicago. Which way shall he go then? There is more than one way to cross the continent, and until he has chosen which way and then has worked out the intermediate stops, he will remain in Chicago, feeling worried and without a sense of direction and of clear purpose.

As I see it, the American people today are like the man who got to Chicago, and needs a new road map to show him the way from there on....

Western freedom will not survive just because it is a noble ideal. In the age we live in it will survive if, and I think only if, we can take freedom down with us into the hurly-burly of the competition and conflict and prove that a free society can make itself the good society.

I should like to add a postscript to express a personal feeling about the challenge we face and the response we must make. It is that with all the danger and trouble and worry it causes us, the Soviet challenge may yet prove to have been a blessing in disguise. For without it, what would become of us if we felt that we were invulnerable, if our influence in the world were undisputed, if we had no need to prove that we can rise above a comfortable, tranquil, self-satisfaction?

We would, I feel sure, slowly deteriorate and fall apart, having lost our great energies because we did not exercise them, having lost our daring because everything was so warm and so comfortable and so cozy. We would then have entered into the decline which has marked the closing period in the history of so many societies--when they have gotten everything they wanted, when they have come to think that there is no great work to be done, and that the purpose of life is to hold on and stay put. For then the night has come and they doze off and they begin to die.

-- Walter Lippman

"To These Tasks..."

Report of the Policy Statement Committee of the NUEA
July, 1961

Introduction

A university is a complex institution, the heart of which is a community of scholars engaged in the conservation, discovery, and dissemination of truth. The thrust of new knowledge, now accumulating at an unprecedented rate, and the accelerating changes in our society place new demands upon the university as a primary instrument for making higher learning available to an ever-increasing number of people. The increasing demand for university educational and research services, both for the full-time resident student and for the adult student, is causing many universities to re-examine their goals and educational objectives and to redirect their resources in order to perform more adequately and efficiently the tasks demanded of them. The dissemination of old and new knowledge, skills, methods, and standards to those who are not full-time students in residence, to those who have assumed an adult role in society, is the primary objective of university extension.

At a time when both educators and laymen are debating the future of higher education, it is appropriate that the basic position of the National University Extension Association in this discussion be stated. This paper outlines what we, as extension administrators, believe to be the functions and necessary points of emphasis of the university today as it is concerned with university extension -- the educational programs of adults and related instruction and research. This paper considers some of those major changes in society imposing new demands on the university and it describes the major program areas which the university through extension should emphasize to help meet these demands.

The Accelerating Social Urgency

There was a time when knowledge accumulated slowly. And because knowledge accumulated slowly, what one learned in one's youth was likely to stand him in good stead for a lifetime. Today in our dynamic society, so dramatic is the speed of the development of knowledge in some disciplines that it compares to the old rate as a geometric progression to an arithmetic one. Today, knowledge accumulates at such a steadily increasing pace that, no matter how willing a man may be to try to keep up, he will have need for the kind of systematic, organized educational experience that can be provided most efficiently by the university.

Recorded history gives no parallel to the accelerating rate at which technical and social change are occurring in our modern industrial society This condition of phenomenal change, unique to the 20th century, requires

NEW INSTRUMENTS AND MEANS FOR EQUIPPING MODERN MAN TO DEAL WITH THE UNCERTAINTIES WHICH NOW CONFRONT HIM. HUMAN RESOURCES, CAPABLE OF MANAGING AND CONTROLLING OUR INDUSTRIAL SOCIETY TO REALIZE A GREATER HUMAN POTENTIAL FOR PRODUCTIVITY AND HAPPINESS, CAN AND MUST BE DEVELOPED. THE ALTERED STRUCTURE OF THE WORK FORCE PRODUCED BY THE PROGRESSIVE INDUSTRIALIZATION OF SOCIETY, AND THE RESULTING NEED FOR A RAPID INCREASE IN TECHNICAL SKILLS MAKE IT IMPERATIVE THAT EDUCATIONAL INSTITUTIONS AND AGENCIES EXPAND THEIR FACILITIES TO MEET THE NEEDS OF TODAY'S CITIZENS.

SINCE WORLD WAR II, THIS COUNTRY HAS WITNESSED AN UNPRECEDENTED GROWTH IN POPULATION. THE PERIOD FROM 1950 TO 1960 SHOWED A NET GAIN IN POPULATION OF ABOUT 20 PERCENT. THIS INCREASE, MOREOVER, HAS BEEN ACCOMPANIED BY POPULAR DEMANDS FOR HIGHER EDUCATION TO A DEGREE GREATER THAN THE OVERALL GAIN IN NUMBERS. IN SPITE OF THESE INCREASES, HOWEVER, IT IS WELL KNOWN THAT ONLY A SMALL PORTION OF THOSE QUALIFIED FOR UNIVERSITY-LEVEL EDUCATION ARE ACTUALLY ENROLLED IN COLLEGES AND UNIVERSITIES.

NEARLY HALF OF THE POPULATION OF THE UNITED STATES IS ABOVE THE AGE OF ADOLESCENCE, AND THE PROPORTION OF THIS GROUP OVER 65 YEARS OF AGE (NOW ABOUT 15 MILLION) IS INCREASING ANNUALLY. THE PERCENTAGE OF THESE PERSONS 65 OR OLDER WITH CAPACITIES FOR HIGHER EDUCATION IS AS LARGE AS THE PERCENTAGE WITH SIMILAR CAPACITIES IN THE TOTAL POPULATION. WE MUST RECOGNIZE THE NECESSITY OF SERVING THE EDUCATIONAL NEEDS OF THIS OLDER GROUP, SINCE QUALITY EDUCATION FOR ALL AGE GROUPS IS ESSENTIAL TO THE REALIZATION OF OUR POTENTIAL AS A NATION.

IN 1900 THE METROPOLITAN POPULATION OF THE UNITED STATES WAS APPROXIMATELY 32 PERCENT OF THE TOTAL POPULATION; BY 1950 IT HAD RISEN TO 56.1 PERCENT, AND POPULATION EXPERTS PREDICT THAT BY 1975 IT WILL BE 66 PERCENT. THIS GREAT CLUSTERING OF PEOPLE IN THE MAJOR URBAN AND SUBURBAN AREAS OF THE COUNTRY HAS CREATED A MULTIPLICITY OF PROBLEMS. SOLUTIONS TO THESE PROBLEMS IN TERMS OF BOTH THE URBAN INDIVIDUAL AND THE URBAN COMMUNITY CALL FOR ALL THE SKILL AND KNOWLEDGE THAT CAN BE MUSTERED IN THE YEARS AHEAD. INEVITABLY, THE RESOURCES OF THE UNIVERSITIES WILL PLAY A SUBSTANTIAL ROLE IN THE ADJUSTMENT OF THE UNITED STATES TO A BASICALLY URBAN WAY OF LIFE.

THE POSSIBILITY OF THE DESTRUCTION OF MANKIND THROUGH ACCIDENTAL OR DELIBERATE NUCLEAR WARFARE, THE NEW AND FAST MEANS OF TRANSPORTATION AND COMMUNICATION, THE INCREASING INTERDEPENDENCE OF NATIONS AND OF AREAS, AND THE GROWING STATURE OF THE UNITED NATIONS AND THE IMPORTANCE OF ITS MANY INTERNATIONAL ACTIVITIES MAKE IT IMPERATIVE THAT ALL PEOPLES HAVE A BETTER UNDERSTANDING OF ONE ANOTHER. IGNORANCE OF INTERNATIONAL OR WORLD PROBLEMS AND ISOLATIONISM NO LONGER MAKE SENSE. INSIGHTS MUST BE GAINED INTO OTHER CULTURES, POLITICAL AND ECONOMIC SYSTEMS, AND SOCIAL CUSTOMS

AND LANGUAGES DIFFERENT FROM OUR OWN. THESE UNDERSTANDINGS INVOLVE MORE THAN A MERE QUEST FOR KNOWLEDGE FOR THE SAKE OF KNOWLEDGE; THEY MAY BE THE PRE-REQUISITES FOR SURVIVAL. MOREOVER, THE INCREASED LEISURE TIME PRODUCED BY OUR INDUSTRIAL PROGRESS NOW MAKES IT POSSIBLE FOR ADULTS TO PURSUE URGENTLY NEEDED LEARNING THROUGHOUT LIFE.

UNIVERSITIES ARE WELL AWARE OF THESE MAJOR CHANGES: OF THE RAPID GROWTH IN NEW KNOWLEDGE, THE ACCELERATING RATE OF TECHNICAL AND SOCIAL CHANGE, THE SUDDEN INCREASE IN POPULATION GROWTH, THE GROWING SIGNIFICANCE OF OUR OLDER CITIZENS, THE IMPACT OF URBANIZATION, AND THE THREAT OF CATASTROPHIC WAR AND OF THE TOTAL SOCIETY HAS BEEN INCREASING FOR THE LAST FIFTY YEARS. IT WILL CONTINUE TO INCREASE; INFORMED CITIZENS WILL DEMAND THAT IT INCREASE, AND UNIVERSITIES WILL RESPOND IN DIFFERENT WAYS.

ROLE OF UNIVERSITY EXTENSION

THE ACHIEVEMENTS OF UNIVERSITY EXTENSION IN MAKING THE RESOURCES OF THE UNIVERSITY AVAILABLE TO THE PEOPLE JUSTIFY, IN PART, THE CONCLUSION THAT CONTINUING EDUCATION AND APPROPRIATE SUPPORTING EDUCATIONAL SERVICES MUST REMAIN AN IMPORTANT AND BASIC FUNCTION OF MOST UNIVERSITIES AND COLLEGES IN AMERICA. MANY UNIVERSITIES CONSIDER IT A PRIMARY RESPONSIBILITY TO PROVIDE OPPORTUNITIES FOR INDIVIDUALS OF ALL AGES, OF ALL ECONOMIC LEVELS, OF ALL PROFESSIONS, TO BENEFIT SINGLY AND IN GROUPS FROM THE RESOURCE OF THESE INSTITUTIONS. TODAY, THE INTELLIGENT PERSON ACCEPTS THE PREMISE THAT HIGHER EDUCATION SHOULD BE MADE AVAILABLE TO ALL WHO CAN PROFIT FROM IT.

A UNIVERSITY, IN ORDER TO FULFILL ITS POTENTIALITIES, MUST RESPOND CONSTANTLY TO THE NEEDS OF THE SOCIETY SURROUNDING IT. IF THE UNIVERSITY HAS THE RESPONSIBILITY OF INITIALLY PREPARING OUR YOUNG PEOPLE FOR LEADERSHIP, FOR PROFESSIONAL COMPETENCE, AND FOR EFFECTIVE PARTICIPATION IN TODAY'S SOCIETY, THEN IT MUST FOLLOW THAT, WHEN THE EDUCATION PREVIOUSLY ACQUIRED IS NO LONGER ADEQUATE OR RELEVANT, UNIVERSITIES MUST MAKE IT POSSIBLE FOR ADULTS TO GO ON FOR FURTHER EDUCATION. THEREFORE, OUR UNIVERSITIES MUST BE BETTER PREPARED, NOT ONLY IN THE YEARS AHEAD, BUT NOW, TO EXTEND THE BOUNDARIES OF THE CAMPUS, TO TEACH STUDENTS OF ALL AGES AFTER THEIR WITHDRAWAL FROM FORMAL CLASSROOM INSTRUCTION, TO MAKE IT POSSIBLE FOR ALL WHO MAY BENEFIT TO CONTINUE LEARNING. THE PRESTIGE, APPROPRIATE RESOURCES, SUBJECT MATTER COMPETENCE, AND REQUIRED TEACHING SKILLS ARE FOUND IN THE UNIVERSITIES.

THE UNIVERSITY, ONE OF THE FEW OBJECTIVE INSTITUTIONS IN OUR SOCIETY, IS OBLIGATED TO MAKE ITSELF USEFUL IN MAINTAINING AND IMPROVING THAT SOCIETY. TO FULFILL ITS ROLE IN SOCIETY, THE UNIVERSITY MUST MAINTAIN CONTACT WITH ALL SEGMENTS OF THE POPULATION TO KEEP OPEN THE DOORS TO RESEARCH AND FREE INQUIRY, TO OBTAIN SUPPORT FROM THE CONSTITUENCY THAT SUSTAINS IT, AND TO CONTINUE ITS ACCEPTANCE AS OUR HIGHEST ORDER OF A FREE AND OPEN INSTITUTION OF LEARNING.

University extension by tradition, organization, and proved practice now serves, as it has served for over half a century, as a university-wide educational division to deal immediately and effectively on the highest levels with the problems involved in enabling the university to fulfill its total responsibility. The extension organizations of universities were designed and created for this purpose. Under current conditions, therefore, such extension organizations must direct their attention and the resources of universities more toward a number of different fields. Thus can the university lead the way toward an achievement of excellence by adult students in both their private and social capacities. Emphasis will vary with the needs of the communities served and the resources of the particular institutions, but American universities have responsibilities in the seven program areas enumerated below.

Each university cannot be expected to deal with all of the urgent problems of American life. The resources of individual institutions are rarely adequate for the task. The problem of priorities is therefore inescapable. With regard to each program area of concern, the line of action and the specific programs carried out must be designed to make maximum use of the resources of a given institution. In the ordering of these program areas, there is no intention on the part of N.U.E.A. to suggest an ordering of importance.

1. Education for Adults Whose Regular Academic Program has been Interrupted.

Some of our most intellectually able college age youth never enter college.

Each year, in the universities and colleges, there is a large attrition of competent, regularly-enrolled students. Later, many of these same people, as adults, wish to enroll or re-enroll in a university or college to continue work toward degrees or to gain information they failed to get previously. Most of them are by this time working full time and, consequently, can study on a part-time basis only.

University extension, both on and off the campus, must be prepared to make higher education available to this group of adults seeking taining at the undergraduate and graduate levels in both professional and non-professional areas.

2. Technical, Professional, and Post-Graduate Education.

To complete a degree is not enough.

In all fields, the rapid accumulation of knowledge gives the alert professional man or woman no alternative but to continue his or her education. Accountants, lawyers, journalists, artists, TEACHERS, INDUSTRIAL MANAGERS, DOCTORS, AGRICULTURALISTS, CHEMISTS, ENGINEERS--ALL PROFESSIONAL PEOPLE--MUST GO ON FOR FURTHER EDUCATION IF THEY ARE TO SERVE AS EFFECTIVE MEMBERS OF THEIR PROFESSIONS. IF OUR ECONOMY IS TO MAINTAIN DYNAMIC GROWTH, THE FINDINGS OF ON-GOING RESEARCH MUST BE MADE AVAILABLE IN THE FORM OF POST-GRADUATE TRAINING.

THE REALIZATION BY AN INCREASING NUMBER OF OUR COLLEGE GRADUATES THAT WHAT WAS LEARNED A FEW YEARS AGO IS NOW INCOMPLETE AND PERHAPS PARTIALLY OBSOLETE, COUPLED WITH THE DECISION TO DO SOMETHING ABOUT IT, IS CAUSING THE UNIVERSITIES TO BE BOMBARDED WITH REQUESTS FOR CONTINUED EDUCATION.

UNIVERSITY EXTENSION MUST EXPERIMENT WITH, AND PROGRAM IN, NEW AND DIFFERENT WAYS TO TRANSLATE NEW KNOWLEDGE INTO LEARNING AND THEORY INTO PRACTICE. RAPID ACCUMULATION OF KNOWLEDGE MAKES NEW RESOURCES AND NEW INTERPRETATIONS MANDATORY. AS IMPORTANT AS THIS PROFESSIONAL RETRAINING HAS BEEN IN THE PAST IN MOST EXTENSION DIVISIONS, MORE MUST BE DONE IN THE FUTURE.

3. OPPORTUNITY THROUGHOUT LIFE FOR INTELLECTUAL GROWTH AND CREATIVE ACTIVITY.

TECHNICAL AND PROFESSIONAL COMPETENCIES ARE NOT ENOUGH.

THE FRAGMENTATION OF KNOWLEDGE AND HUMAN EXPERIENCE INTO INCREASINGLY NARROW SPECIALTIES MUST BE RESTRAINED BY THE PROVISION OF EDUCATIONAL OPPORTUNITIES LEADING TO AN APPRECIATION OF OUR CULTURAL HERITAGE. IT IS IMPORTANT THAT THE INDIVIDUAL MAINTAIN AN INTELLECTUAL CURIOSITY AND CONTINUE TO MULTIPLY AND DEEPEN HIS INTERESTS, AND RAISE HIS SIGHTS ABOVE THE CONCERNS OF THE MOMENT, IF HE IS TO REALIZE HIS GREATEST POTENTIAL. AN INDISPENSABLE INGREDIENT OF A FREE SOCIETY IS THE ABILITY OF THE INDIVIDUALS COMPRISING IT TO THINK CRITICALLY AND TO WEIGH EVIDENCE DISPASSIONATELY. UNIVERSITIES, THROUGH EXTENSION PROGRAMMING, MUST ACCEPT A SHARE OF THE RESPONSIBILITY FOR EXTENDING DIRECTLY OR INDIRECTLY TO ADULTS THE KNOWLEDGE OF THE VARIOUS DISCIPLINES OF HUMAN BEHAVIOR, OF THE BIOLOGICAL AND PHYSICAL WORLD, OF MAN'S SOCIAL AND ARTISTIC ACHIEVEMENTS, AND OF OUR RELIGIOUS AND PHILOSOPHICAL CONCEPTS.

CREATIVE EXPRESSION THROUGH AESTHETIC PURSUITS PROVIDES NEW SATISFACTIONS, AND THE CREATIVE PROCESS EXTENDS BEYOND ADVENTURES IN THE ARTS TO THE REALM OF THOUGHT, THEREBY ENRICHING THE WHOLE OF LIFE. IN THIS FIELD OF CREATIVE ACTIVITY, UNIVERSITY EXTENSION SHOULD EXPAND ITS OFFERINGS AND FACILITIES, THUS ENCOURAGING THE UNIQUE DEVELOPMENT OF THE INDIVIDUAL.

4. EDUCATION FOR FAMILY LIVING AND THE ADVANCING YEARS.

THE INDIVIDUAL DEVELOPS FIRST WITHIN A FAMILY. HENCE, THE EDUCATIONAL IMPACT OF THE FAMILY ENVIRONMENT IS OF CRITICAL IMPORTANCE TO THE INDIVIDUAL AND TO SOCIETY.

In a mobile, job-oriented society such as ours with the resulting changes of traditional family patterns, family life education becomes vital. The absence from home of the working wife creates new stresses in family relationships which affect not only the husband and wife, but also the children. Cooperation, understanding, and planning take on new significance. Even though schools and other social institutions have taken over some of the functions of the family unit, these institutions do not suffice as adequate substitutes.

Universities can assist by providing research information and tools for decision making in the fields of family management, child development, and social psychology. Universities can also assist in producing a climate for learning such that each family, as a social unit, may make wise use of leisure time.

This becomes particularly important for many women after the period of child-rearing has been completed and for most men as the cessation of full-time employment approaches. Although no sure way has yet been found to prepare people for retirement, it is almost certain that the best preparation for advancing years would be for each individual during his entire adulthood to participate in unique programs for personal development.

Intellectual curiosity should not, and does not, belong solely to the young. Older persons have the time, and many the desire, to learn new ideas and skills in various fields of knowledge, both vocational and non-vocational. They not only make a better life adjustment when learning, but in doing so, become happier, more informed, effective citizens. Universities should offer additional educational programs designed for the older citizen and should assist the various institutions and agencies seeking to make these older citizens fully interested and useful individuals.

5. Citizenship Education for Civic Literacy and Public Responsibility.

The individual is also a citizen, endowed in our society with a burden of choice which cannot be delegated.

The free society carries with it the right and the duty, the privilege and the responsibility of self-government. Universities can assist adults in wise decision making. Study and discussion of vital issues must be initiated; the results of political illiteracy and inactivity must be clearly pointed out; and the foundations must be laid for the understanding of civic responsibilities.

Universities have a responsibility to teach existing and potential leaders our democratic heritage, to teach them to cope with questions of value, of ethics, of the relationships of intergovernmental units at all levels, of the goals of men and government, the displaced worker, with employee-employer attitudes, of

THE NATIONAL INCOME AND EMPLOYMENT, OF UNEMPLOYMENT AND ITS RESULTANT LOSS OF MANPOWER UTILIZATION, AND WITH LABOR UNIONS AND MANAGEMENT.

CITIZENS AND PUBLIC LEADERS, IF THEY ARE TO BE IMAGINATIVE AND WISE, MUST BE PURPOSEFULLY EDUCATED FOR THEIR RESPONSIBILITIES. OUR POLITICAL, ECONOMIC, SOCIAL, AND CULTURAL LEADERS IN TIMES PAST GAINED VALUABLE EXPERIENCE AND DEVELOPED MANY OF THEIR SKILLS THROUGH "ON THE JOB" EXPERIENCE. BUT THIS IS AN UNCERTAIN AND LABORIOUS METHOD, TOO SLOW AND DANGEROUS FOR 20TH CENTURY PRESSURES. OUR CHANGING SOCIAL CONDITIONS, OUR INCREASINGLY MOBILE AND INTERDEPENDENT SOCIETY, AND THE IMPACT OF NUCLEAR ENERGY DEMAND THAT A PART OF THE RESOURCES OF THE UNIVERSITY BE DEVOTED TO PLANNED PROGRAMS FOR MEN AND WOMEN PREPARING FOR OR PARTICIPATING IN POSITIONS OF PUBLIC RESPONSIBILITY.

6. EDUCATION FOR INTERNATIONAL COOPERATION.

MANY CITIZENS MUST BE PREPARED TO LIVE AND TO WORK EFFECTIVELY IN THIS INTERNATIONAL SOCIETY.

THE STAKES IN INTERNATIONAL AFFAIRS ARE HIGH. THE ISOLATION ATMOSPHERE OF THE 1920'S AND 1930'S HAS ALL BUT DISAPPEARED AS WE HAVE REALIZED THE GRAVE RESPONSIBILITY OF OUR GOVERNMENT IN WORLD AFFAIRS AND WORLD POLITICS. OUR INCREASING FOREIGN INVESTMENT AND THE CONTINUING ESTABLISHMENT BY U.S. BUSINESS FIRMS OF FOREIGN SUBSIDIARIES MEAN STILL GREATER INTERNATIONAL INVOLVEMENT.

SINCE WORLD WAR II, MORE THAN 200 BILLIONS OF DOLLARS HAVE BEEN INVESTED ABROAD BY AMERICAN BUSINESS FIRMS. WE ARE AS A NATION CONCERNED NOT ONLY WITH IMPORT-EXPORT TRADE WITH OTHER NATIONS, BUT ALSO WITH INDUSTRIAL PRODUCTION BY AMERICAN CORPORATIONS ABROAD. THIS INVOLVEMENT AFFECTS ALL SEGMENTS OF THE ECONOMY; IT IS NOT ONLY COMMERCIAL AND FINANCIAL, BUT ALSO SOCIAL AND POLITICAL.

EACH YEAR MORE AND MORE AMERICAN BUSINESSMEN AND CIVIL SERVANTS ACCEPT OVERSEAS ASSIGNMENTS AND MOVE WITH THEIR FAMILIES TO OTHER COUNTRIES. KNOWLEDGEABLE AND PERCEPTIVE PEOPLE MUST FILL THESE FOREIGN ASSIGNMENTS FOR, WHETHER WE LIKE IT OR NOT, THESE AMERICANS SERVING THEIR BUSINESS FIRMS OR GOVERNMENT AGENCIES ABROAD ALSO SERVE AS UNOFFICIAL AMBASSADORS FOR ALL UNITED STATES CITIZENS.

UNIVERSITIES MUST, IN WORKING WITH THE ADULT STUDENT OFFER SUBJECT MATTER DEALING WITH CROSS-CULTURAL STUDIES AND THE INTERRELATIONSHIP OF CULTURE AND PERSONALITY WHICH CAN HELP BREAK DOWN THE ATTITUDES OF PREJUDICE AND ETHNOCENTRISM. FURTHER, AN UNDERSTANDING OF THE ECONOMIC BLOCS FORMING THROUGHOUT THE WORLD AND THEIR POLITICAL RAMIFICATIONS IS IMPERATIVE FOR PERSONS OPERATING ABROAD. INVOLVEMENT IN THE INTERNATIONAL SPHERE IS NOT, OF COURSE, RESERVED FOR THOSE WITH OVERSEAS ASSIGNMENTS, FOR DECISION MAKING AT LOCAL AND NATIONAL LEVELS HAS BROADER IMPLICATIONS. IN WORLD AFFAIRS PROGRAM DEVELOPMENT THE UNIVERSITY HAS A RESPONSIBILITY FOR THE INFORMED, EDUCATED PUBLIC AS WELL AS FOR THE LESS KNOWLEDGEABLE. INTELLIGENT

DECISION MAKING REQUIRES MORE INFORMATION THAN THE MASS MEDIA OFFER OR THAN SHORT-RANGE ANALYSES OF CURRENT EVENTS CAN PROVIDE. EXTENSION DIVISIONS CAN HELP TO BRING TOGETHER AND RELEASE THE RESOURCES OF THE UNIVERSITY AND THE PUBLIC THROUGH INTENSIVE AND SEQUENTIAL PROGRAMS ON THE BASIC PROBLEMS OF WORLD AFFAIRS.

7. COMMUNITY DEVELOPMENT PROGRAMS TO COPE WITH THE PROBLEMS OF CHANGING POPULATION PATTERNS.

THE PROBLEMS GROWING OUT OF THE INCREASING URBANIZATION OF THE UNITED STATES ARE AMONG THE MOST COMPLEX EVER FACED BY AMERICANS.

THE UNIVERSITIES, WITH THEIR UNIQUE RESOURCES OF KNOWLEDGE AND RESEARCH SKILLS, ARE ONE OF THE MAJOR AGENCIES IN OUR SOCIETY TO PROVIDE AID IN DEALING WITH THE PROBLEMS OF CHANGING POPULATION PATTERNS; AND BECAUSE MANY OF THESE PROBLEMS MUST BE DEALT WITH IN THE COMMUNITY ITSELF, UNIVERSITY EXTENSION HAS A SPECIAL ROLE TO PLAY. BY EXTENDING ITS SERVICES EFFECTIVELY, THE UNIVERSITY CAN SERVE AS A CATALYST IN THE LOCAL COMMUNITY; IT CAN SERVE AS THE BRIDGE BETWEEN THE LOCAL COMMUNITY AND THE UNIVERSITY AS A WHOLE; IT CAN SERVE AS THE LIAISON WITH OTHER AGENCIES WORKING IN THE URBAN FIELD; IT CAN STIMULATE, AND IN SOME CASES PERFORM, BOTH BASIC AND APPLIED RESEARCH; IT CAN PROVIDE TEACHING AND CONSULTING SERVICES; IT CAN, IN SHORT, MAKE CERTAIN THAT THE APPROPRIATE RESOURCES OF THE UNIVERSITY ARE APPLIED WHERE MOST NEEDED IN DEALING WITH THE URBAN PROBLEMS OF ITS AREA.

THE PROBLEMS RANGE FROM THE MOST PERSONAL AND INDIVIDUAL TO THE MOST GENERAL AND SOCIAL, AS THE INDIVIDUAL SEEKS TO ADJUST HIMSELF TO THE SHIFTING URBAN SCENE AND, AS LARGE CITIES AND SMALLER ONES, AS WELL AS RURAL COMMUNITIES, ENDEAVOR TO COPE WITH THE CHANGES ASSAILING THEM FROM WITHIN AND WITHOUT. SINCE THESE PROBLEMS ARE AS DIVERSE AS LIFE ITSELF--PERSONAL, SOCIAL, ECONOMIC, POLITICAL, TECHNICAL, SCIENTIFIC--THEIR SOLUTIONS REQUIRE THE APPLICATION OF AN EQUALLY DIVERSE RANGE OF SKILLS AND KNOWLEDGE.

THE ADAPTATION OF UNIVERSITY EXTENSION SERVICES TO MEET THE CHALLENGE OF URBANIZATION PROVIDES THE AMERICAN UNIVERSITY WITH ONE OF ITS GREATEST OPPORTUNITIES FOR SERVICE SINCE IT RECOGNIZED ITS EXTENSION RESPONSIBILITIES MORE THAN FIFTY YEARS AGO.

UNIVERSITY PROGRAMS IN RELATION TO THOSE OF OTHER AGENCIES.

OF COURSE, THE UNIVERSITIES ALONE CAN NEVER SATISFY ALL THE EDUCATIONAL NEEDS OF AMERICAN ADULTS. FORTUNATELY, A WIDE RANGE OF AGENCIES, ORGANIZATIONS AND ASSOCIATIONS--PUBLIC AND PRIVATE, LOCAL AND NATIONAL, COMPULSORY AND VOLUNTARY-- ARE ACTIVELY INVOLVED. FOR MANY YEARS UNIVERSITIES HAVE COLLABORATED WITH MANY SUCH AGENCIES, AND THE CHALLENGE OF CONTINUING COOPERATION WITH THEM IS AN EXTENSION IMPERATIVE.

UNIVERSITIES MUST MORE THAN EVER ASSIST AND NURTURE OTHER AGENCIES WHICH ARE DESIGNED TO MEET THE EDUCATIONAL NEEDS OF PARTICULAR GROUPS OR THOSE CENTERING AROUND SPECIFIC SUBJECT MATTER. UNIVERSITIES CAN

ENRICH THE PROGRAMS OF THESE AGENCIES IN LEADERSHIP TRAINING, IN THE PREPARATION AND DISSEMINATION OF EDUCATIONAL MATERIALS, IN APPLIED RESEARCH, IN EXPERT CONSULTATION, AND IN GIVING ADMINISTRATIVE SUPPORT. COOPERATION IS, OF COURSE, A TWO-WAY PROPOSITION. UNIVERSITIES HAVE MUCH TO LEARN FROM OTHER AGENCIES AND BENEFIT TO THE TOTAL SOCIETY WOULD ACCRUE IF ALL AGENCIES WORKED TOGETHER MORE CLOSELY IN SEEKING SOLUTIONS TO THE PROBLEMS OF EDUCATION FOR ADULTS.

CONCLUSIONS

THE SEVEN TASKS LISTED ABOVE, THEN, INDICATE PROGRAM AREAS TO WHICH THE UNIVERSITY, IN EXTENDING ITS RESOURCES TO THE PEOPLE, MUST DEVOTE MORE ATTENTION. IN SPITE OF THE RECOGNITION OF THE RESPONSIBILITY OF UNIVERSITIES AND COLLEGES TO PLAN AND EXECUTE EXPERIMENTAL PROGRAMS TO IMPROVE THE HIGHER EDUCATION OF ADULTS AND TO PROVIDE LEADERSHIP IN THIS ENTERPRISE, AND IN SPITE OF THE MANY AND SIGNIFICANT ACHIEVEMENTS OF UNIVERSITY EXTENSION, PROGRESS IN THIS IMPORTANT SEGMENT OF HIGHER EDUCATION, NOTEWORTHY AS IT HAS BEEN, HAS NOT KEPT PACE WITH THE NEEDS OF OUR CONTEMPORARY SOCIETY.

ONE FACTOR WHICH HAS HINDERED THE DEVELOPMENT OF A DIVERSIFIED PROGRAM OF UNIVERSITY EXTENSION HAS BEEN INADEQUATE FINANCING. IT HAS LONG BEEN CUSTOMARY FOR UNIVERSITY EXTENSION PROGRAMS TO BE SUBSTANTIALLY SELF-SUPPORTING. WHEN FINANCING IS TOO CLOSELY TIED TO ENROLLMENT FEES, IT FOLLOWS THAT THE EDUCATIONAL POLICY CAN BECOME SECONDARY TO BUDGETARY FACTORS. THIS TYPE OF FINANCING MAKES IT DIFFICULT TO EXPERIMENT IN MEETING THE EDUCATIONAL NEEDS OF THE ADULT CITIZEN.

A LARGER SHARE OF THE NATIONAL INCOME MUST BE DEVOTED TO PROGRAMS OF CONTINUING EDUCATION. MORE MONEY IS NEEDED TO FULFILL THE TASKS WHICH APPROPRIATELY FALL WITHIN THE RESPONSIBILITY OF OUR UNIVERSITIES. THE JUSTIFIABLE CONCERN OF THIS NATION WITH THE PROBLEMS OF ELEMENTARY, SECONDARY, AND COLLEGE-AGE YOUTH SHOULD NOT BE ALLOWED TO RELEGATE TO MARGINAL STATUS THE CRITICAL NEED FOR AN EXPANSION OF EDUCATIONAL OPPORTUNITIES FOR ADULTS.

CONTINUING EDUCATION UNDER BOTH PRIVATE AND PUBLIC AUSPICES IS A NECESSARY INSTRUMENT THROUGH WHICH BOTH A MORE ABUNDANT ECONOMY AND THE PROMISE OF OUR NATIONAL PURPOSE WILL BE REALIZED. THE RECOGNITION OF THE NEED FOR CONTINUING EDUCATION, ALREADY ACCEPTED AS SELF-EVIDENT IN MANY OF THE NEWLY DEVELOPING COUNTRIES OF THE WORLD, MUST BECOME THE BASIS FOR A NEW NATIONAL ATTITUDE AND POLICY IN THE UNITED STATES, WHERE CONCERN FOR INDUSTRIAL ACHIEVEMENT HAS AT TIMES BLURRED THE GOALS THAT CAN BE ACHIEVED IN THE REALM OF PERSONAL DEVELOPMENT. THE RELEASE OF HUMAN POTENTIALITIES MAY WELL BE THE *SINE QUA NON* FOR THE PRESERVATION OF OUR WAY OF LIFE.

THE RECORD OF THE EXTENSION SERVICES OF OUR UNIVERSITIES IS A GOOD ONE; ITS DEFICIENCIES ARE NO GREATER THAN THOSE OF AMERICAN EDUCATION IN GENERAL. IN GOING FORWARD, DIRECTED BOTH BY THE EXPERIENCE OF THE PAST AND BY THE HOPE OF THE FUTURE, THE AMERICAN UNIVERSITY MUST

TAKE IMAGINATIVE APPROACHES TOWARD FULFILLING ITS EXTENSION RESPONSIBILITIES. IT MUST BE DEDICATED TO ACHIEVE THESE PROGRAM GOALS AS THEY RELATE TO EACH INDIVIDUAL INSTITUTION.

THE GOAL FOR EVERY AMERICAN MUST BE NOT MERELY TO COMPLETE THE MAXIMUM CONVENTIONAL SCHOOLING, NOT MERELY TO KEEP UP WITH THE GROWTH OF PROFESSIONAL AND LIBERAL KNOWLEDGE, BUT TO DEVELOP THE METHODS, ESTABLISH THE VALUES, AND PATTERN THE ACTIONS THAT WILL LEAD TO CONTINUING GROWTH AND CREATIVE DEVELOPMENT--AS PERSONS, AS FAMILY MEMBERS, AND AS CITIZENS--CITIZENS OF NEIGHBORHOOD,NATION, AND COMMUNITY OF NATIONS.

FOR OUR UNIVERSITIES AND OUR ASSOCIATION, THE GOAL MUST BE TO FACILITATE AS EFFECTIVELY AS POSSIBLE THE DISSEMINATION OF UNIVERSITY FINDINGS, SKILLS, METHODS, AND STANDARDS TO ALL WHO CAN USE THEM, WITH CONTEMPORARY EMPHASIS ON OUR MOST URGENT NEEDS.

TO THESE TASKS WE OF THE NATIONAL UNIVERSITY EXTENSION ASSOCIATION REDEDICATE OURSELVES.

EXCERPTS FROM:
GOALS FOR AMERICANS

PART I

GOALS AT HOME

1. THE INDIVIDUAL

THE STATUS OF THE INDIVIDUAL MUST REMAIN OUR PRIMARY CONCERN. ALL OUR INSTITUTIONS--POLITICAL, SOCIAL, AND ECONOMIC--MUST FURTHER ENHANCE THE DIGNITY OF THE CITIZEN, PROMOTE THE MAXIMUM DEVELOPMENT OF HIS CAPABILITIES, STIMULATE THEIR RESPONSIBLE EXERCISE, AND WIDEN THE RANGE AND EFFECTIVENESS OF OPPORTUNITIES FOR INDIVIDUAL CHOICE......

2. EQUALITY

VESTIGES OF RELIGIOUS PREJUDICE, HANDICAPS TO WOMEN, AND, MOST IMPORTANT, DISCRIMINATION ON THE BASIS OF RACE MUST BE RECOGNIZED AS MORALLY WRONG, ECONOMICALLY WASTEFUL, AND IN MANY RESPECTS DANGEROUS. IN THIS DECADE WE MUST SHARPLY LOWER THESE LAST STUBBORN BARRIERS......

RESPECT FOR THE INDIVIDUAL MEANS RESPECT FOR EVERY INDIVIDUAL. EVERY MAN AND WOMAN MUST HAVE EQUAL RIGHTS BEFORE THE LAW, AND AN EQUAL OPPORTUNITY TO VOTE AND HOLD OFFICE, TO BE EDUCATED, TO GET A JOB AND TO BE PROMOTED WHEN QUALIFIED, TO BUY A HOME, TO PARTICIPATE FULLY IN COMMUNITY AFFAIRS. THESE GOALS, WHICH ARE AT THE CORE OF OUR SYSTEM, MUST BE ACHIEVED BY ACTIONS AT ALL LEVELS......

3. THE DEMOCRATIC PROCESS

THE DEGREE OF EFFECTIVE LIBERTY AVAILABLE TO ITS PEOPLE SHOULD BE THE ULTIMATE TEST FOR ANY NATION. DEMOCRACY IS THE ONLY MEANS SO FAR DEVISED BY WHICH A NATION CAN MEET THIS TEST. TO PRESERVE AND PERFECT THE DEMOCRATIC PROCESS IN THE UNITED STATES IS THEREFORE A PRIMARY GOAL IN THIS AS IN EVERY DECADE......

THE VASTLY INCREASED DEMANDS UPON THE FEDERAL GOVERNMENT REQUIRE AT THE HIGHER LEVELS MORE PUBLIC SERVANTS EQUAL IN COMPETENCE AND IMAGINATION TO THOSE IN PRIVATE BUSINESS AND THE PROFESSIONS. THIS INVOLVES A DRASTIC INCREASE IN THEIR COMPENSATION. THE PRESIDENT SHOULD BE GIVEN UNEQUIVOCAL AUTHORITY AND RESPONSIBILITY TO DEVELOP A TRUE SENIOR CIVIC SERVICE, ALONG THE LINES SUGGESTED IN MR. SAYRE'S CHAPTER. THE EXECUTIVE BRANCH MUST ALSO PLACE GREATER EMPHASIS ON THE RECRUITING, TRAINING, AND STIMULATION OF CAREER EMPLOYEES......

4. EDUCATION

THE DEVELOPMENT OF THE INDIVIDUAL AND THE NATION DEMAND THAT EDUCATION AT EVERY LEVEL AND IN EVERY DISCIPLINE BE STRENGTHENED AND ITS EFFECTIVENESS ENHANCED. NEW TEACHING TECHNIQUES MUST CONTINUE TO BE DEVELOPED. THE INCREASE IN POPULATION AND THE GROWING COMPLEXITY OF THE WORLD ADD URGENCY.

GREATER RESOURCES--PRIVATE, CORPORATE, MUNICIPAL, STATE, AND FEDERAL--MUST BE MOBILIZED. A HIGHER PROPORTION OF THE GROSS NATIONAL PRODUCT MUST BE DEVOTED TO EDUCATIONAL PURPOSES. THIS IS AT ONCE AN INVESTMENT IN THE INDIVIDUAL, IN THE DEMOCRATIC PROCESS, IN THE GROWTH OF THE ECONOMY, AND IN THE STATURE OF THE UNITED STATES......

5. THE ARTS AND SCIENCES

KNOWLEDGE AND INNOVATION MUST BE ADVANCED ON EVERY FRONT. IN SCIENCE WE SHOULD ALLOT A GREATER PROPORTION OF OUR TOTAL EFFORT TO BASIC RESEARCH, FIRST, TO REALIZE FULLY THE RAPIDLY UNFOLDING OPPORTUNITIES TO EXTEND STILL FURTHER OUR UNDERSTANDING OF THE WORLD, AND SECOND, TO ENRICH APPLIED SCIENCE AND TECHNOLOGY SO ESSENTIAL TO THE IMPROVEMENT OF HEALTH, TO ECONOMIC GROWTH, AND TO MILITARY POWER.

TODAY WE MUST GIVE HIGH PRIORITY TO THOSE ASPECTS OF SCIENCE AND TECHNOLOGY WHICH WILL INCREASE OUR MILITARY STRENGTH, BUT FOR THE LONGER TERM WE SHOULD RECOGNIZE THAT OUR CREATIVE ACTIVITIES IN SCIENCE AND ALL OTHER FIELDS WILL BE MORE PRODUCTIVE AND MEANINGFUL IF UNDERTAKEN, NOT MERELY TO BE AHEAD OF SOME OTHER NATION, BUT TO BE WORTHY OF OURSELVES......

6. THE DEMOCRATIC ECONOMY

THE ECONOMIC SYSTEM MUST BE COMPATIBLE WITH THE POLITICAL SYSTEM. THE CENTERS OF ECONOMIC POWER SHOULD BE AS DIFFUSED AND AS BALANCED AS POSSIBLE. TOO GREAT CONCENTRATIONS OF ECONOMIC POWER IN CORPORATIONS, UNIONS, OR OTHER ORGANIZATIONS CAN LEAD TO ABUSES AND LOSS OF THE PRODUCTIVE RESULTS OF FAIR COMPETITION. INDIVIDUALS SHOULD HAVE MAXIMUM FREEDOM IN THEIR CHOICE OF JOBS, GOODS, AND SERVICES......

7. ECONOMIC GROWTH

THE ECONOMY SHOULD GROW AT THE MAXIMUM RATE CONSISTENT WITH PRIMARY DEPENDENCE UPON FREE ENTERPRISE AND THE AVOIDANCE OF MARKED INFLATION. INCREASED INVESTMENT IN THE PUBLIC SECTOR IS COMPATIBLE WITH THIS GOAL.

SUCH GROWTH IS ESSENTIAL TO MOVE TOWARD OUR GOAL OF FULL EMPLOYMENT, TO PROVIDE JOBS FOR THE APPROXIMATELY 13,500,000 NET NEW ADDITIONS TO THE WORK FORCE DURING THE NEXT TEN YEARS; TO IMPROVE THE STANDARD OF LIVING; AND TO ASSURE UNITED STATES COMPETITIVE STRENGTH.

PUBLIC POLICIES,PARTICULARLY AN OVERHAUL OF THE TAX SYSTEM, INCLUDING DEPRECIATION ALLOWANCES, SHOULD SEEK TO IMPROVE THE CLIMATE FOR NEW INVESTMENT AND THE BALANCING OF INVESTMENT WITH CONSUMPTION. WE SHOULD GIVE ATTENTION TO POLICIES FAVORING COMPLETELY NEW VENTURES WHICH INVOLVE A HIGH DEGREE OF RISK AND GROWTH POTENTIAL......

8. TECHNOLOGICAL CHANGE

TECHNOLOGICAL CHANGE SHOULD BE PROMOTED AND ENCOURAGED AS A POWERFUL FORCE FOR ADVANCING OUR ECONOMY. IT SHOULD BE PLANNED FOR AND INTRODUCED WITH SENSITIVE REGARD FOR ANY ADVERSE IMPACT UPON INDIVIDUALS.

EDUCATION ON A LARGE SCALE IS PROVIDED BY MANY INDUSTRIAL FIRMS FOR THEIR PERSONNEL. SUCH ACTIVITIES COMBINED WITH ADVANCE PLANNING CAN MINIMIZE EMPLOYMENT DUE TO RAPID TECHNOLOGICAL CHANGE. WHERE RE-EMPLOYMENT WITHIN THE INDUSTRY IS NOT POSSIBLE, RETRAINING MUST BE CARRIED OUT THROUGH VOCATIONAL PROGRAMS MANAGED LOCALLY AND FINANCED THROUGH STATE AND FEDERAL FUNDS......

9. AGRICULTURE

THE RELATIVE FINANCIAL RETURN TO AGRICULTURE IN THE ECONOMY HAS DETERIORATED. THE ULTIMATE GOAL MUST BE A SUPPLY-DEMAND EQUILIBRIUM TO PERMIT THE MARKET, WITH A FAIR RETURN TO FARMERS, TO DETERMINE THE MANPOWER AND CAPITAL COMMITTED TO THIS SECTOR OF THE ECONOMY. TO AVOID SHOCK TO THE ECONOMY, THIS GOAL SHOULD BE APPROACHED BY GRADUAL STAGES.

A SEPARATE PROBLEM CONCERNS THE 50 PER CENT OF FARMERS WHO OPERATE AT SUBSISTENCE LEVELS AND PRODUCE ONLY 10 PER CENT OF FARM OUTPUT. FOR THEM NEW OPPORTUNITIES MUST BE FOUND THROUGH TRAINING AND THROUGH LOCATION OF NEW INDUSTRIES IN FARM AREAS. DURING THIS DECADE NON-FARM JOBS MUST BE FOUND--WHERE POSSIBLE LOCALLY--FOR ABOUT 1.5 MILLION FARM OPERATORS WHO NOW EARN LESS THAN $1,500 A YEAR......

10. LIVING CONDITIONS

WE MUST REMEDY SLUM CONDITIONS, REVERSE THE PROCESS OF DECAY IN THE LARGER CITIES, AND RELIEVE THE NECESSITY FOR LOW-INCOME AND MINORITY GROUPS TO CONCENTRATE THERE.

WE SHOULD ALSO SEEK SOLUTIONS FOR HAPHAZARD SUBURBAN GROWTH, AND PROVIDE AN EQUITABLE SHARING OF THE COST OF PUBLIC SERVICES BETWEEN CENTRAL CITIES AND SUBURBS. IN MANY PARTS OF THE COUNTRY, THE GOAL SHOULD BE A REGIONAL PATTERN WHICH PROVIDES FOR A NUMBER OF URBAN CENTERS, EACH WITH ITS OWN INDUSTRIES, ITS OWN EDUCATIONAL, CULTURAL AND RECREATIONAL INSTITUTIONS, AND A BALANCED POPULATION OF VARIOUS INCOME LEVELS AND BACKGROUNDS. THE NEEDS OF A GROWING POPULATION FOR PARKS AND RECREATION MUST BE MET......

11. HEALTH AND WELFARE

THE DEMAND FOR MEDICAL CARE HAS ENORMOUSLY INCREASED. TO MEET IT WE MUST HAVE MORE DOCTORS, NURSES, AND OTHER MEDICAL PERSONNEL. THERE SHOULD BE MORE HOSPITALS, CLINICS AND NURSING HOMES. GREATER EFFECTIVENESS IN THE USE OF SUCH INSTITUTIONS WILL REDUCE OVER-ALL REQUIREMENTS. THERE IS A HEAVY RESPONSIBILITY ON THE MEDICAL AND PUBLIC HEALTH PROFESSIONS TO CONTRIBUTE BETTER SOLUTIONS.

FEDERAL GRANTS FOR THE CONSTRUCTION OF HOSPITALS SHOULD BE CONTINUED AND EXTENDED TO OTHER MEDICAL FACILITIES. INCREASED PRIVATE, STATE AND FEDERAL SUPPORT IS NECESSARY FOR TRAINING DOCTORS.

FURTHER EFFORTS ARE NEEDED TO REDUCE THE BURDEN OF THE COST OF MEDICAL CARE. EXTENSION OF MEDICAL INSURANCE IS NECESSARY, THROUGH BOTH PUBLIC AND PRIVATE AGENCIES......

An important welfare objective is to learn more about the causes and methods of prevention of juvenile delinquency and family breakdown. There is great need for sustained study in order to better understand this complex community problem. It requires cooperative attention and action by many professions, community services and organizations. It also requires special measures to find jobs for youth, while maintaining labor standards. Additional trained social workers are urgently needed. Church and neighborhood action must continue to play a major part......

PART II

GOALS ABROAD

Introduction

The basic foreign policy of the United States should be the preservation of its own independence and free institutions. Our position before the world should be neither defensive nor belligerent. We should cooperate with nations whose ideals and interests are in harmony with ours. We should seek to mitigate tensions, and search for acceptable areas of accommodation with opponents. The safeguarded reduction of armaments is an essential goal.....

12. Helping to Build an Open and Peaceful World

Foreign Trade Policy

The healthiest world economy is attained when trade is at its freest. This should be our goal. The United States should join with other free world industrial nations in seeking a gradual reduction of tariffs and quota restrictions. We should seek this goal while safeguarding the national economy against market disruption, against destructive competition as a result of grossly lower unit labor costs, and to preserve national defense. We must effectively counter totalitarian trade practices. While many underdeveloped nations will insist, as the United States did for many years, upon tariffs and other forms of protection, we should continue to seek lowering of trade restrictions elsewhere in the world, especially barriers by larger regional trading groups. Our export trade must be conducted with ingenuity and vigor......

This unfavorable balance of payments is caused by many factors, some of which do not relate to foreign trade policy. At least three steps are essential to rectification: a much higher export surplus; larger participation of other developed nations in assistance to the underdeveloped; and more equitable sharing of defense costs among the Allies......

Aid to Less Developed Nations

Our principles and ideals impel us to aid the new nations. The preservation and strengthening of the free institutions of underdeveloped countries, and the defense of the free world, require a substantial increase in the amount of foreign aid, to be equitably shared by the major free nations.

International economic organizations, such as the World Bank, deserve our support. We must devise new forms of cooperation, in which developing countries have opportunities for participation......

We must encourage far larger numbers of qualified Americans to live and work abroad......

13. The Defense of the Free World

The Soviet Threat

Communist aggression and subversion, fully analyzed in Dr. Langer's chapter, threaten all that we seek to do both at home and abroad. Consequently, the maintenance of our independence and way of life, as well as our concern for the freedom of other nations, require the most effective counter-measures.

The power and opportunities of the Sino-Soviet nations are such that it will be a major task to prevent their expansion in the coming decade. Nevertheless, we must never lose sight of our ultimate goal: to extend the opportunities for free choice and self-determination throughout the world......

Communist China

Communist China's blatant hostility to the United States makes it especially urgent to strengthen our Pacific defenses and our ties with our Pacific allies......

Military Alliances

For the common defense, we must maintain and strengthen our military alliances. Our commitment to NATO in particular must remain firm. We should encourage the trend to greater military integration among the European members and the assumption by them of greater responsibilities. Our other military alliances and relationships in the Middle East and Asia must likewise be reaffirmed and strengthened. The Organization of American States must continue to have our unstinting support......

14. Disarmament

Since a major nuclear war would be a world catastrophe, the limitation and control of nuclear armament is imperative. Disarmament should be our ultimate goal. It cannot be attained without eliminating the sources of distrust and fear among nations. Hence, our immediate task must be the step-by-step advance toward control of nuclear weapons and their means of delivery, with effective international inspection. A safeguarded agreement to suspend nuclear testing may well be the first step, and would tend to limit the number of nuclear powers.

In view of the complex interaction of arms control and national security, we must organize a major government effort for the study and analysis of political, military, and technical issues in order to provide a sounder basis for policy formulation and negotiation......

15. THE UNITED NATIONS

A KEY GOAL IN THE PURSUIT OF A VIGOROUS AND EFFECTIVE UNITED STATES FOREIGN POLICY IS THE PRESERVATION AND STRENGTHENING OF THE UNITED NATIONS. OVER THE NEXT DECADE, IT WILL BE UNDER TREMENDOUS STRAIN. HOWEVER, IT REMAINS THE CHIEF INSTRUMENT AVAILABLE FOR BUILDING A GENUINE COMMUNITY OF NATIONS......

PART III

A FINANCIAL ACCOUNTING

A SUBSTANTIAL REFORM OF THE TAX SYSTEMS IS ESSENTIAL, WHETHER PUBLIC EXPENDITURES MUST BE INCREASED OR CAN BE REDUCED. IT WILL FACILITATE THE ATTAINMENT OF MANY NATIONAL GOALS.

THE FEDERAL TAX SYSTEM SHOULD BE REVISED TO ELIMINATE UNJUSTIFIED EXCEPTIONS TO ITS GENERAL RULES, TO ASSURE EQUITABLE TREATMENT OF ALL TYPES OF INCOMES, TO ENCOURAGE THE ACCUMULATION OF RISK CAPITAL SO VITAL TO ECONOMIC GROWTH, AND TO REMEDY THE MANY CONTRADICTIONS AND FLAWS WHICH HAVE GROWN UP WITHIN THE SYSTEM.

MANY STATE GOVERNMENTS MUST FIND NEW TAX SOURCES. LOCAL GOVERNMENTS MUST BE FREED OF UNNECESSARY RESTRICTIONS ON TAXING AND BORROWING POWERS, AND THE PRONOUNCED INEQUALITIES IN THE PROPERTY TAX BASES OF LOCAL JURISDICTIONS SHOULD BE CORRECTED......

-- GOALS FOR AMERICANS
THE REPORT OF THE PRESIDENT'S
COMMISSION ON NATIONAL GOALS

EXCERPTS FROM: THE TWO CULTURES AND THE SCIENTIFIC REVOLUTION

THE TWO CULTURES

....THERE ARE ABOUT FIFTY THOUSAND WORKING SCIENTISTS IN THE COUNTRY AND ABOUT EIGHTY THOUSAND PROFESSIONAL ENGINEERS OR APPLIED SCIENTISTS. DURING THE WAR AND IN THE YEARS SINCE, MY COLLEAGUES AND I HAVE HAD TO INTERVIEW SOMEWHERE BETWEEN THIRTY TO FORTY THOUSAND OF THESE--THAT IS, ABOUT 25 PER CENT. THE NUMBER IS LARGE ENOUGH TO GIVE US A FAIR SAMPLE, THOUGH OF THE MEN WE TALKED TO MOST WOULD STILL BE UNDER FORTY. WE WERE ABLE TO FIND OUT A CERTAIN AMOUNT OF WHAT THEY READ AND THOUGHT ABOUT. I CONFESS THAT EVEN I, WHO AM FOND OF THEM AND RESPECT THEM, WAS A BIT SHAKEN. WE HADN'T QUITE EXPECTED THAT THE LINKS WITH THE TRADITIONAL CULTURE SHOULD BE SO TENUOUS, NOTHING MORE THAN A FORMAL TOUCH OF THE CAP.

AS ONE WOULD EXPECT, SOME OF THE VERY BEST SCIENTISTS HAD AND HAVE PLENTY OF ENERGY AND INTEREST TO SPARE, AND WE CAME ACROSS SEVERAL WHO had read everything that literary people talk about. But that's very rare. Most of the rest, when one tried to probe for what books they had read, would modestly confess, 'Well, I've *tried* a bit of Dickens', rather as though Dickens were an extraordinarily esoteric, tangled and dubiously rewarding writer, something like Rainer Maria Rilke. In fact that is exactly how they do regard him: we thought that discovery, that Dickens had been transformed into the type-specimen of literary incomprehensibility, was one of the oddest results of the whole exercise.

But of course, in reading him, in reading almost any writer whom we should value, they are just touching their caps to the traditional culture. They have their own culture, intensive, rigorous, and constantly in action. This culture contains a great deal of argument, usually much more rigorous, and almost always at a higher conceptual level, than literary persons' arguments--even though the scientists do cheerfully use words in senses which literary persons don't recognize, the senses are exact ones, and when they talk about 'subjective,' 'objective,' 'philosophy,' or 'progressive,' they know what they mean, even though it isn't what one is accustomed to expect.

Remember, these are very intelligent men. Their culture is in many ways an exacting and admirable one. It doesn't contain much art, with the exception, an important exception, of music. Verbal exchange, insistent argument. Long-playing records. Colour-photography. The ear, to some extent the eye. Books, very little, though perhaps not many would go so far as one hero, who perhaps I should admit was further down the scientific ladder than the people I've been talking about--who, when asked what books he read, replied firmly and confidently: 'Books? I prefer to use my books as tools.' It was very hard not to let the mind wander--what sort of tool would a book make? Perhaps a hammer? A primitive digging instrument?

Of books, though, very little. And of the books which to most literary persons are bread and butter, novels, history, poetry, plays, almost nothing at all. It isn't that they're not interested in the psychological or moral or social life. In the social life, they certainly are, more than most of us. In the moral, they are by and large the soundest group of intellectuals we have; there is a moral component right in the grain of science itself, and almost all scientists form their own judgments of the moral life. In the psychological they have as much interest as most of us, though occasionally I fancy they come to it rather late. It isn't that they lack the interests. It is much more that the whole literature of the traditional culture doesn't seem to them relevant to those interests. They are, of course, dead wrong. As a result, their imaginative understanding is less than it could be. They are self-impoverished.

But what about the other side? They are impoverished, too--perhaps more seriously, because they are vainer about it. They still like to pretend that the traditional culture is the whole of 'culture', as though the natural order didn't exist. As though the exploration of the natural order was of no interest either in its own value or its consequences. As

THOUGH THE SCIENTIFIC EDIFICE OF THE PHYSICAL WORLD WAS NOT, IN ITS INTELLECTUAL DEPTH, COMPLEXITY AND ARTICULATION, THE MOST BEAUTIFUL AND WONDERFUL COLLECTIVE WORK OF THE MIND OF MAN. YET MOST NON-SCIENTISTS HAVE NO CONCEPTION OF THAT EDIFICE AT ALL. EVEN IF THEY WANT TO HAVE IT, THEY CAN'T. IT IS RATHER AS THOUGH, OVER AN IMMENSE RANGE OF INTELLECTUAL EXPERIENCE, A WHOLE GROUP WAS TONE-DEAF. EXCEPT THAT THIS TONE-DEAFNESS DOESN'T COME BY NATURE, BUT BY TRAINING, OR RATHER THE ABSENCE OF TRAINING.

AS WITH THE TONE-DEAF, THEY DON'T KNOW WHAT THEY MISS. THEY GIVE A PITYING CHUCKLE AT THE NEWS OF SCIENTISTS WHO HAVE NEVER READ A MAJOR WORK OF ENGLISH LITERATURE. THEY DISMISS THEM AS IGNORANT SPECIALISTS. YET THEIR OWN IGNORANCE AND THEIR OWN SPECIALIZATION IS JUST AS STARTLING. A GOOD MANY TIMES I HAVE BEEN PRESENT AT GATHERINGS OF PEOPLE WHO, BY THE STANDARDS OF THE TRADITIONAL CULTURE, ARE THOUGHT HIGHLY EDUCATED AND WHO HAVE WITH CONSIDERABLE GUSTO BEEN EXPRESSING THEIR INCREDULITY AT THE ILLITERACY OF SCIENTISTS. ONCE OR TWICE I HAVE BEEN PROVOKED AND HAVE ASKED THE COMPANY HOW MANY OF THEM COULD DESCRIBE THE SECOND LAW OF THERMODYNAMICS. THE RESPONSE WAS COLD: IT WAS ALSO NEGATIVE. YET I WAS ASKING SOMETHING WHICH IS ABOUT THE SCIENTIFIC EQUIVALENT OF: *HAVE YOU READ A WORK OF SHAKESPEARE'S?*

I NOW BELIEVE THAT IF I HAD ASKED AN EVEN SIMPLER QUESTION--SUCH AS WHAT DO YOU MEAN BY MASS, OR ACCELERATION, WHICH IS THE SCIENTIFIC EQUIVALENT OF SAYING, *CAN YOU READ?*--NOT MORE THAN ONE IN TEN OF THE HIGHLY EDUCATED WOULD HAVE FELT THAT I WAS SPEAKING THE SAME LANGUAGE. SO THE GREAT EDIFICE OF MODERN PHYSICS GOES UP, AND THE MAJORITY OF THE CLEVEREST PEOPLE IN THE WESTERN WORLD HAVE ABOUT AS MUCH INSIGHT INTO IT AS THEIR NEOLITHIC ANCESTORS WOULD HAVE HAD.

JUST ONE MORE OF THOSE QUESTIONS, THAT MY NON-SCIENTIFIC FRIENDS REGARD AS BEING IN THE WORST OF TASTE. CAMBRIDGE IS A UNIVERSITY WHERE SCIENTISTS AND NON-SCIENTISTS MEET EVERY NIGHT AT DINNER. ABOUT TWO YEARS AGO, ONE OF THE MOST ASTONISHING EXPERIMENTS IN THE WHOLE HISTORY OF SCIENCE WAS BROUGHT OFF. I DON'T MEAN THE SPUTNIK--THAT WAS ADMIRABLE FOR QUITE DIFFERENT REASONS, AS A FEAT OF ORGANIZATION AND A TRIUMPHANT USE OF EXISTING KNOWLEDGE. NO, I MEAN THE EXPERIMENT AT COLUMBIA BY YANG AND LEE. IT IS AN EXPERIMENT OF THE GREATEST BEAUTY AND ORIGINALITY, BUT THE RESULT IS SO STARTLING THAT ONE FORGETS HOW BEAUTIFUL THE EXPERIMENT IS. IT MAKES US THINK AGAIN ABOUT SOME OF THE FUNDAMENTALS OF THE PHYSICAL WORLD. INTUITION, COMMON SENSE--THEY ARE NEATLY STOOD ON THEIR HEADS. THE RESULT IS USUALLY KNOWN AS THE CONTRADICTION OF PARITY. IF THERE WERE ANY SERIOUS COMMUNICATION BETWEEN THE TWO CULTURES, THIS EXPERIMENT WOULD HAVE BEEN TALKED ABOUT AT EVERY HIGH TABLE IN CAMBRIDGE. WAS IT? I WASN'T HERE: BUT I SHOULD LIKE TO ASK THE QUESTION.

THERE SEEMS THEN TO BE NO PLACE WHERE THE CULTURES MEET. I AM NOT GOING TO WASTE TIME SAYING THAT THIS IS A PITY. IT'S MUCH WORSE THAN THAT. SOON I SHALL COME TO SOME PRACTICAL CONSEQUENCES. BUT AT THE HEART OF THOUGHT AND CREATION WE ARE LETTING SOME OF OUR BEST CHANCES GO BY DEFAULT. THE CLASHING POINT OF TWO SUBJECTS, TWO DISCIPLINES, TWO CULTURES--OF TWO GALAXIES, SO FAR AS THAT GOES--OUGHT TO PRODUCE CREATIVE CHANCES. IN THE history of mental activity that has been where some of the break-throughs came. The chances are there now. But they are there, as it were, in a vacuum, because those in the two cultures can't talk to each other. It is bizarre how very little of twentieth-century science has been assimilated into twentieth-century art. Now and then one used to find poets conscientiously using scientific expressions, and getting them wrong--there was a time when 'refraction' kept cropping up in verse in a mystifying fashion, and when 'polarized light' was used as though writers were under the illusion that it was a specially admirable kind of light.

Of course, that isn't the way that science could be any good to art. It has got to be assimilated along with, and as part and parcel of, the whole of our mental experience, and used as naturally as the rest......

-- *The Two Cultures and the Scientific Revolution*
The Rede Lecture, 1959

Excerpts from: *Education for The Age of Science*

The Place of Science and Technology

Science, engineering and technology have obviously been responsible for a host of conspicuous changes at all levels of our modern civilization. There is much reason to expect that such changes will continue, and will indeed accelerate. There is no way to turn back the clock or turn off scientific advance. There will be no international moratorium on science or technology. The people of the United States, on the most practical grounds, must accept and support these propositions. By ignoring them, or by fostering them only with reserve, they could doom their nation to unnecessary weakness and backwardness in a world where other nations are not so foolish. Alfred North Whitehead said in 1916:

> "In the conditions of modern life the rule is absolute: The race which does not value trained intelligence is doomed. Not all your heroism, not all your social charm, not all your wit, not all your victories on land or at sea, can move back the finger of fate. Today we maintain ourselves. Tomorrow science will have moved forward yet one more step, and there will be no appeal from the judgment which will then be pronounced on the uneducated."

This is even more forcibly apparent in 1959 than it was in 1916. It follows that we must educate more, and especially we must educate better, scientists and engineers. But this is not enough. We must have trained specialists in many fields. Even then we would not be successful if, having such specialists, the American people were merely to applaud and reward them for their contributions while still thinking of them as useful strangers dimly understood and more feared than admired. Hence, we must also cultivate a widespread dedication to and respect for learning in all fields, and a deep understanding between the public and the experts.

Growth of Science

The story of man has from the very beginning involved his progress in the conquest of nature, and, less successfully, his effort to understand himself and to live amicably with his fellow men. Here we are concerned with the accelerating conquest of nature which begain in prehistory and proceeded in spite of superstitutions, of magic, and of taboos. Yet modern science had its beginnings only 300 years ago, and since then our ability to understand nature has grown by leaps and bounds and at an ever-accelerating rate. Twentieth-century advances in the techniques of research in applied science, replacing the simpler process of invention, have aided the explosive growth of modern industrial societies.

Science affects the life of every contemporary man every day. It conditions decisions that need to be made by his government on many matters, including national defense, foreign policy and public health. It affects the decisions made by individuals on business problems, on selecting a community in which to live, on choosing an automobile, a record player, or perhaps even a dentifrice. If an individual is ignorant of science he must guess what to do or else believe what he is told. Even if he is told what to do by an expert, he has no way to check on this advice or even to understand it. This unhappy predicament is precisely that of most citizens of the United States today. Their fate in important matters and in trivial matters alike may thus be decided without their participation. And it will not be otherwise so long as they remain illiterate about science and technology.

The march of science and technology is of growing importance to every American as a citizen. Congress regularly appropriates huge sums for scientific research and even larger ones for engineering and development; yet a majority of the voters have little grasp of what this is all about. Do we, for example, seek to make shots at the moon, or send vehicles to Mars, in order to extend scientific knowledge alone--and, if so, how much is that effort worth? Is our primary purpose to launch such vehicles before the Russians do for the sake of impressing the rest of the world? Then how much are such achievements worth? To what extent do these space ventures attain primarily a strengthening of our military capabilities? And are they indeed the best way to gain military strength? If our space ventures essay all of these purposes simultaneously, we must still have judgment on the weight to be given to each purpose. To be able to think beyond the press releases and publicity statements, to understand the background of national debate requires a greater comprehension of space problems than that provided by science fiction or the comic strip.

Yet the field of space research is only one important field of modern technology which is of concern to the average citizen. There are other fields involving communication, transportation, and human health. But are there still others which we do not recognize at all? Is it because no comparable Sputnik has awakened us? The shocks provided by achievement elsewhere may not be an adequate guide to our progress or our efforts. A national effort is required to strengthen our scientific and technological efforts in all fields, aimed at the advance of knowledge and the enhancement of the general welfare. In a democracy such an effort can succeed only if it has widespread public understanding and support.

OTHER VALUES

THE EDUCATIONAL VALUES IN THE STUDY OF SCIENCE GO FAR BEYOND THE PRACTICAL MATTERS OF A COLD TECHNOLOGICAL WAR OR EVEN THOSE OF THE WISE USE OF SCIENCE IN THE SERVICE OF SOCIETY. THE STUDENT OF SCIENCE QUICKLY LEARNS THAT ALL SCHOLARS SEEK THE TRUTH AND THAT THEY MUST BE CRITICAL AND HONEST WITH EACH OTHER. THE STUDY OF SCIENCE MAY OFFER TO THE YOUNG STUDENT HIS FIRST AND POSSIBLY HIS BEST EARLY OPPORTUNITIES FOR LEARNING HOW EASY IT IS TO MAKE MISTAKES AND HOW HARD IT IS TO ADVANCE KNOWLEDGE. IT MAY ALSO PROVIDE THE SIMPLEST EARLY EXPERIENCE OF THE SUPREME VIRTUE OF INTELLECTUAL HONESTY.

THEN, TOO, WE MUST BE AWARE OF THE HUMANIZING ASPECTS OF SCIENCE. THE BEAUTY AND ORDER OF NATURE WHICH SCIENCE REVEALS ARE AS MOVING IN THEIR WAY AS GREAT PAINTINGS OR FINE DRAMA. THE VAST REACHES OF THE UNIVERSE NOW BEING EXAMINED BY THE MODERN ASTRONOMER ARE AS INSPIRING AS GREAT MUSIC. THE FACT THAT THE LAWS OF SCIENCE SPAN ALL NATIONAL AND IDEOLOGICAL BOUNDARIES MAKES SCIENCE THE UNIVERSAL LANGUAGE, A LINK BETWEEN NATIONS, AND A REAL POTENTIAL FORCE FOR PEACE.

AMERICANS DIMINISH THEIR CAPACITY AS CITIZENS, GIVE UP AN EARLY STRENGTHENING INTELLECTUAL EXPERIENCE, AND FOREGO GREAT PLEASURE, EXCITEMENT AND ADVENTURE WHEN THEY NEGLECT TO STUDY SCIENCE.

THE STUDY OF SCIENCE THUS ENHANCES THE EDUCATION OF EVERY CITIZEN, IN ADDITION TO PROVIDING THE NECESSARY BASIS FOR THE EDUCATION OF THE FUTURE PROFESSIONAL SCIENTIST, ENGINEER AND TECHNOLOGIST. FOR ALL THESE REASONS WE BELIEVE IT IS APPROPRIATE AND NECESSARY THAT THE AMERICAN EDUCATIONAL SYSTEM GIVE DUE RECOGNITION TO INSTRUCTION IN MATHEMATICS, SCIENCE AND TECHNOLOGY.

DOES THIS MEAN THAT EVERY HIGH SCHOOL STUDENT SHOULD BECOME A SCIENTIST? OF COURSE NOT. BUT HE SHOULD HAVE THE OPPORTUNITY TO GAIN INSIGHT INTO THE METHODS AND CONCEPTS OF SCIENCE SO THAT HE CAN UNDERSTAND THE WORLD OF SCIENCE IN WHICH HE LIVES. HE SHOULD NOT UNDERGO A REGIMEN WHICH STIFLES HIS CHILDISH CURIOSITY ABOUT THE WORLD OF NATURE.

UNFORTUNATELY, MANY CHILDREN ARE THUS STIFLED. MANY SCHOOLS DO NOT HAVE EITHER THE TEACHERS OR THE FACILITIES TO PROVIDE GOOD SCIENCE INSTRUCTION. SOME CHILDREN ARE FRIGHTENED AWAY FROM SCIENCE BY THE MATHEMATICS IT USES. OTHERS FIND THE TRADITIONAL DISCUSSIONS OF PULLEYS AND LEVERS, OR A WEARISOME LISTING OF SPECIES AND GENERA, TOO DULL TO EXCITE THEIR CURIOSITY TO LEARN MORE. STILL OTHERS ARE ADVISED BY PARENTS OR FRIENDS, OR EVEN TEACHERS, TO AVOID DIFFICULT SUBJECTS LIKE MATHEMATICS AND SCIENCE, IN SPITE OF THE FACT THAT MANY STUDENTS FIND THESE THE EASIEST, BECAUSE THE MOST EXCITING SUBJECTS OF ALL.

WE EMPHASIZE THAT WE ARE NOT URGING THAT OTHER FIELDS OF INTELLECTUAL IMPORTANCE BE REDUCED OR DIMINISHED, BUT ONLY THAT A PROPER BALANCE BE MAINTAINED IN OUR EDUCATION OFFERINGS. WE FEAR THAT IN THE PAST THERE HAS BEEN INADEQUATE EMPHASIS ON MATHEMATICS AND SCIENCE......

THE SCIENTIFIC EDUCATION OF THE ADULT

IN A PERFECT WORLD, ADULT EDUCATION WOULD NOT BE MERELY REMEDIAL EDUCATION. IT WOULD BE A CONTINUATION OF AN ENDLESS PROCESS IN WHICH A DIPLOMA MARKED A "COMMENCEMENT" AND NOT A CONCLUSION. BUT THIS IS NOT THE WORLD AS IT IS. OUR PAST CURRICULA HAVE NOT ADEQUATELY PREPARED OUR COLLEGE GRADUATES TO UNDERSTAND SCIENCE OR EVEN TO BE INTERESTED IN IT, AND TOO MANY FEEL THAT NOW THEY HAVE FINISHED SCHOOL OR COLLEGE THEY ARE EXCUSED FROM LEARNING MORE.

A DEMOCRATIC CITIZENRY TODAY MUST UNDERSTAND SCIENCE IN ORDER TO HAVE A WIDE AND INTELLIGENT DEMOCRATIC PARTICIPATION IN MANY NATIONAL DECISIONS. SUCH DECISIONS ARE BEING MADE NOW. THEY CANNOT BE POSTPONED FOR TWENTY YEARS WHILE WE ARE IMPROVING OUR PRESENT EDUCATIONAL SYSTEM SO THAT ITS PRODUCTS WILL CONSTITUTE A SIGNIFICANT FRACTION OF THE MATURE VOTING POPULATION. THERE IS, THEREFORE, NO ESCAPE FROM THE URGENCY OF PROVIDING HIGH-GRADE AND PLENTIFUL ADULT EDUCATION IN SCIENCE NOW, PLANNED FOR THOSE WHO ARE UNPREPARED EVEN IN THE FUNDAMENTALS.

WHATEVER MEDIUM IS USED, SCIENCE MUST, FIRST OF ALL, BE MADE AS INTERESTING TO THE BYSTANDER AS IT IS EXCITING AND INSPIRING TO THE SCIENTIST. CITIZENS WILL NOT SUBMIT THEMSELVES TO ADULT EDUCATION IN SCIENCE SIMPLY AS A RESPONSE TO BUGLE CALLS TO DUTY. THE EXCITEMENT AND INTEREST OF SCIENCE MUST SOMEHOW BE TRANSMITTED.

TO ESTABLISH GOOD EDUCATIONAL PROGRAMS OF THIS KIND WILL REQUIRE A LARGE EXPENDITURE OF FUNDS PLUS GREAT IMAGINATION AND DARING. THERE HAVE, OF COURSE, BEEN INDIVIDUALLY INTERESTING AND VALUABLE TELEVISION AND RADIO PROGRAMS, INCLUDING ONE WHICH MANY PEOPLE GET UP AT SIX-THIRTY IN THE MORNING TO SEE. THERE HAVE BEEN INDIVIDUALLY ATTRACTIVE AND AUTHORITATIVE ARTICLES AND GOOD SCIENCE REPORTING IN A FEW NEWSPAPERS. A NUMBER OF GOOD PAPERBACK PUBLICATIONS OF SERIOUS SCIENTIFIC LITERATURE CAN BE FOUND IN A FEW URBAN BOOKSTALLS, BUT BOTH THE SUPPLY AND THE DEMAND ARE INADEQUATE. THERE ARE GOOD MUSEUMS OF SCIENCE IN A FEW METROPOLITAN CENTERS, BUT NOT MANY--AND NONE AS FINE OR AS INFLUENTIAL AS THEY COULD BE WITH STRONGER SUPPORT. FOR A QUARTER CENTURY NO ONE HAS SERIOUSLY TRIED TO SEE WHAT MIGHT BE DONE WITH A MOBILE MUSEUM OF SCIENCE IN A CARAVAN OF TRAILERS WHICH WOULD VISIT THE THOUSANDS OF COMMUNITIES THAT WILL NEVER BE ABLE TO AFFORD ANY KIND OF MUSEUM OF SCIENCE OF THEIR OWN.

IN ALL SUCH EFFORTS THE THING TO EMPHASIZE IS THE PLEASURE OF PARTICIPATING IN THE GREAT ADVENTURE OF SCIENCE. THIS IS PRIMARILY A CHALLENGE TO THE SCIENTISTS THEMSELVES. IT IS THEY WHO MUST DETERMINE WHAT SCIENCE THE CITIZEN MOST NEEDS TO KNOW; IT IS THEY WHO MUST SUPPRESS THE NOTION THAT "POPULARIZING" IS EVIL OR IMPOSSIBLE. UNTIL MORE SCIENTISTS WHOSE REPUTATIONS ARE HIGH AS SCIENTISTS MANIFEST A PERSONAL INTEREST IN PUBLIC EDUCATION IN SCIENCE, THE STIGMA WHICH NOW IS OFTEN ATTACHED TO THE POPULARIZER WILL NEVER BE REMOVED--NOR WILL THE DOUBTS OF THOSE WHO PUT THE TASK ASIDE AS HOPELESS......

--EDUCATION FOR THE AGE OF SCIENCE
STATEMENT BY THE PRESIDENT'S SCIENCE
ADVISORY COMMITTEE
THE WHITE HOUSE, MAY 24, 1959

CONTINUING EDUCATION FOR NATIONAL SURVIVAL

ABSTRACT: EDUCATION IN GENERAL AND ADULT EDUCATION IN PARTICULAR WILL DETERMINE THE FUTURE WELL-BEING OF THE UNITED STATES. THE PRIMARY GOAL OF EDUCATION IN A FREE SOCIETY IS TO HELP THE INDIVIDUAL REALIZE HIS POTENTIALITIES AND TO ENABLE HIM TO EXPAND HIS CAPACITY TO MAKE WISE DECISIONS. THE GOAL OF A TOTALITARIAN SOCIETY IS THE DOMINANCE OF THE STATE. THE SOVIET SYSTEMS HAS A SINGLE PHILOSOPHY WHICH GIVES COHERENCE TO ALL ASPECTS OF LIFE; THERE IS A SINGLE ORGANIZATION IN THIS SYSTEM. IN THE UNITED STATES THERE ARE MANY ORGANIZATIONS, AND WE CAN ORGANIZE AND ASSOCIATE FREELY AND VOLUNTARILY. LEADERSHIP IN THE USSR IS ASSIGNED. LEADERSHIP IN THE UNITED STATES IS VOLUNTARY, FLUID, AND MULTIPLE. THE ECONOMIC NEEDS OF THE SOVIET UNION AND THE UNITED STATES ARE THE SAME, BUT THE METHODS AND ENDS DIFFER. THE BASIC EDUCATIONAL CURRICULUM OF A FREE SOCIETY IS THAT OF THE LIBERAL ARTS AND SCIENCES. THE TEACHERS, STUDENTS, AND MOTIVATIONS OF LIBERAL ADULT EDUCATION VARY. TO EDUCATE INDIVIDUALS TO BE RESPONSIBLY FREE REQUIRES MANY METHODS, TECHNIQUES, AND TOOLS; THE GOAL SHOULD BE THE ACTIVE PARTICIPATION BY THE LEARNER. IN RECENT YEARS UNITED STATES EDUCATION HAS PUT INCREASING IMPORTANCE ON EDUCATING THE INDIVIDUAL FOR RESPONSIBLE FREEDOM IN HIS PRIVATE AND PUBLIC ROLES; IN THE HOME, ON THE JOB, AND IN THE COMMUNITY. WE FURTHER NEED TO EDUCATE FOR PUBLIC RESPONSIBILITY. EDUCATIONAL OPPORTUNITIES FOR OUR PRESENT AND FUTURE LEADERS SHOULD BE IMPROVED AND EXPANDED.--ED.

THE THEME OF THIS ARTICLE IS THAT THE FUTURE WELL-BEING OF THE FREE SOCIETY OF THE UNITED STATES IS PRIMARILY DEPENDENT UPON EDUCATION IN GENERAL, AND, MORE PARTICULARLY, UPON THE SYSTEMATIC LIBERAL EDUCATION OF ADULTS.

IN VIEW OF WORLD AFFAIRS AND THE ROLE AMERICA IS FORCED TO PLAY IN THEM, IT IS ESSENTIAL THAT WE CAREFULLY EXAMINE NOT ONLY THE GOALS OF OUR FREE SOCIETY AND THE GOALS OF OUR EDUCATIONAL SYSTEM, BUT ALSO THOSE OF OTHER SOCIETIES AND PARTICULARLY OF TOTALITARIAN SOCIETIES. IN AN EFFORT TO INDICATE SOME OF THE MAJOR ISSUES, I AM GOING FIRST TO SKETCH SOME CONTRASTS BETWEEN THE FREE SOCIETY AND THE TOTALITARIAN SOCIETY, AND, MORE PARTICULARLY, BETWEEN THE SOVIETY SOCIETY AND THE SOCIETY OF THE UNITED STATES.

GOALS OF FREE AND TOTALITARIAN SOCIETIES

THE GOAL OF A TOTALITARIAN SOCIETY IS THE DOMINANCE OF THE STATE OVER THE INDIVIDUAL. THE SOVIET SYSTEM FOR EXAMPLE, IS BASED ON A SINGLE PHILOSOPHY. IT GIVES COHERENCE TO EVERYTHING--SCIENCE, PHILOSOPHY, ART, POLITICS ECONOMICS--ALL ASPECTS OF LIFE. COMMUNISTS CLAIM THAT THIS IDEA GIVES ORDER TO HISTORY--EXPLAINING THE PAST, GUIDING THE PRESENT, CHARTING THE FUTURE. ACCORDING TO THIS IDEA THERE IS NO GOD--ONLY THE WORKINGS OF INEVITABLE FORCES--AND THEREFORE NO SACRED WORTH TO THE INDIVIDUAL HUMAN BEING. IF INDIVIDUALS OPPOSE THE WORKINGS OF THE "INEVITABLE" FORCES, THEY ARE TO BE "REHABILITATED" OR DESTROYED. IF THEY ASSIST, THEY ARE TO BE REWARDED AND HONORED.

THE GOAL OF OUR FREE SOCIETY IS THAT EACH INDIVIDUAL SHOULD REALIZE TO THE FULLEST HIS UNIQUE POTENTIALITY; THE LOGIC IS TOWARD A NATION OF self-governing persons, each an end in himself, each a means of self-government. The free, or open, society seeks not only to encourage all its individuals to want to make decisions, but also to fit them to make wise and humane decisions. The American society, has not a single philosophy, but many philosophies. Its fundamental value is a regard for the uniqueness and worth of the individual in his own right. The individual is the end of the free society. However, the possibility of achieving this end depends upon how responsibly individuals use their freedom........

Economic Program

Regardless of differences in ends and means, the Russian and the American people face the same basic needs. The differences in the two systems lie in the ways these needs are met and the ends to which the margins above survival are used........

Liberal Education

....The primary goal of education in a free society, which should be lifelong, should be to enable every individual at every stage of his life to develop his potentialities to the maximum. Putting this in other words, the primary goal of education in a free society is to enable each individual to enlarge his capacity to make wise decisions. There are other goals, to be sure, other goals to be achieved to enable this to happen. But ultimately the goal is education in action, knowledge and thought translated into wise decisions. This becomes more obvious when one considers the many decisions which one has to make every day which affect others in the home, on the job, and in the community........

From Area IX, Public Affairs, I quote:

....The idea of freedom is rooted in the conviction that, as a spiritual creature, the individual is of supreme worth; as a moral creature, he is responsible for his actions; as a rational creature, he is capable of governing himself.

Our first necessity is to renew our faith in the fundamentals of freedom. Freedom has not been tried and found wanting. It has merely been tried and found difficult. Our task is not to make it easy, but to make it understood. It can be defended and preserved only in the way that it can be served and fulfilled--by the will and the wisdom of free men.

--Continuing Education for
National Survival
by C. Scott Fletcher
Taken from the Annals of The
American Academy, 1959

Excerpts from: The Annals
American Academy of Political
and Social Science

The Suburban Dislocation

....The suburbs have become so characteristic of life "among democratic nations" that some of our most acute social observers in the post-World

WAR II YEARS HAVE SEEN IN THEM THE SHAPE OF THE EGALITARIAN FUTURE.

....YET THIS IS IMPRESSION, BASED ON A FEW SOUNDINGS IN A FEW PERHAPS STRATEGIC AND SURELY HIGHLY VISIBLE LOCATIONS. WE KNOW VERY LITTLE ABOUT THE RELATIVELY SETTLED SUBURBS, ESPECIALLY THOSE LEAPFROGGED BY THE WAVES OF POST-WORLD WAR II GROWTH; AND SO FAR AS I CAN SEE WE KNOW ALMOST NOTHING ABOUT THE SUBURBS (OLD OR NEW) SURROUNDING THE SMALLER CITIES. THE NEW DEVELOPMENTS WHICH HAVE ALTERED THE PHYSICAL AND MORAL LANDSCAPE SO STRIKINGLY MAY BETOKEN A TREND OR A BLIND ALLEY. THEY MAY FASCINATE US OUT OF OUR CONTEMPORARY FEARS FOR THE LOSS OF LIBERTY AND INDIVIDUALITY; AND INTELLECTUALS, SELDOM UNAMBIVALENT ABOUT THE SUBURBS--WHETHER OR NOT THEY MAKE THEM THEIR OWN DOMICILES--MAY GENERALIZE FROM THEM TOO READILY TO MIDDLE-CLASS LIFE AND LEISURE AS A WHOLE........

THE CITY IS NOT NECESSARILY THE SEAT OF URBANISM, AND THE SUBURBAN WAY DIFFERS FROM THE CITY WAY ONLY AT THE POLARITIES OF EACH AND IS BASED ON VARIABLES NOT ENTIRELY DEPENDENT ON ECOLOGY OR VISIBLE FROM A HELICOPTER. HENCE . . . INVESTIGATIONS DO SUPPORT THE COMMON-SENSE OBSERVATION THAT CAN FIND SUBURBAN STYLES IN MANY CITIES AND URBAN ONES IN MANY SUBURBS; THAT AN URBAN FRINGE IS GROWING WHICH IS NEITHER COUNTRY NOR CITY NOR QUITE BEDROOM SUBURB IN THE OLDER MODE.

IF THIS IS SO, THEN IT MEANS THAT THE DIFFERENCES WHICH DIVIDE AMERICANS TODAY DEPEND LESS AND LESS ON WHERE ONE LIVES, WHAT ONE DOES, OR WHO ONE IS IN TERMS OF LINEAGE, BUT MORE AND MORE IT DEPENDS ON STYLE AND SOCIAL CHARACTER........

....FOR MILLIONS OF SUBURBANITES, THEIR POST-WORLD WAR II EXPERIENCE HAS BEEN PROSPEROUS AND OPEN FAR BEYOND THEIR DEPRESSION-BORN EXPECTATIONS. FOR THEM, THE SUBURBS HAVE BEEN ONE VAST SUPERMARKET, ABUNDANTLY AND CONVENIENTLY STOCKED WITH APPROVED YET OFTEN VARIEGATED CHOICES. THE CHILDREN ARE LESS OF A WORRY THERE THAN ON CITY STREETS; THE NEIGHTBORS OFTEN MORE FRIENDLY THAN THOSE CITY FOLK WHO "KEEP THEMSELVES TO THEMSELVES"; LIFE IN GENERAL IS MORE RELAXED. THE CONFIDENCE SUCH PEOPLE OFTEN HAVE THAT THINGS WILL CONTINUE TO GO WELL FOR THEM IS REVEALED IN THE STORY TOLD ONE JOURNALIST IN A SOUTHERN CALIFORNIA SUBURB WHERE EMPLOYMENT DEPENDS ON NEARBY DEFENSE PLANTS. WHEN HE ASKED PEOPLE WHAT WOULD HAPPEN TO THEM IN CASE OF A DEPRESSION OR CANCELLATION OF DEFENSE CONTRACTS, THEY ANSWERED: "WHY THEN THE GOVERNMENT WILL STOCKPILE CARS." LIFE ON CREDIT HAS WORKED OUT WELL FOR MANY SUCH HOME OWNERS, ALLOWING THEM TO HAVE THEIR CHILDREN YOUNG AND IN CIRCUMSTANCES FAR BETTER THAN THOSE IN WHICH THEY THEMSELVES GREW UP. WHATEVER THE OUTSIDER MIGHT SAY ABOUT THE RISKS BLITHELY TAKEN, WITH NO ALLOWANCE MADE FOR PERSONAL OR SOCIAL SETBACKS, OR ABOUT THE ANEMIC QUALITY OF THE RELAXED LIFE OR ITS COMPLACENCY, HE WOULD HAVE TO ADMIT THAT SUCH FIRST-GENERATION SUBURBANITES HAVE FOUND THE TASTE OF ABUNDANCE PLEASANT AND, FOR THE YOUNGER ONES WITH WAGES RISING FASTER THAN PRICES, NOT NOTABLY PROBLEMATIC.

THE SUCCESSFUL BOOK AND MOVIE, THE MAN IN THE GREY FLANNEL SUIT, DRAMATIZES THESE VALUES QUITE EXPLICITLY. THE HERO CHOOSES UNROMANTIC SUBURBAN COZINESS, WITH (IN THE MOVIE VERSION) A NOT ALTOGETHER INSPIRING WIFE and progeny, in preference to a high-pressure but potentially exciting business opportunity. The head of the business is portrayed as having destroyed his family life and as virtually alienated from all human contact. Very likely, some of his junior executives would describe the company as a "mink-lined rattrap," thus explaining and justifying their withdrawal of affect from the work itself, while recognizing that they are still competitive. A recent fragmentary survey presents evidence that managers are less satisfied with their work even than unskilled workers, and it is conceivable that the middle-class occupations in general will soon be regarded as sources of funds and of periodic contacts and activity, much as the working-class occupations are now largely regarded. If work loses its centrality, then the place where it is done also comes to matter less, and the access to variety in work that the central city provides may also come to matter less. Indeed, so much is this the case already that advertising for engineers in *Scientific American* and in trade journals looks more and more like the vacation advertising in *Holiday*. Minneapolis-Honeywell offers seasons and skiing as a counterlure to the aircraft and electronic suburbs of the Far West. In this regimen, white-collar and blue-collar move towards one another, as each group now emphasizes the consumption aspects of life.

Suburban way of Life

This life, as just indicated, is increasingly focused on the suburbs which, since World War II, have grown so in quantity as to change their quality. For, although upper-class and upper-middle-class people have lived in the suburbs of our great cities since the 1880's or earlier, the cities before World War II still retained their hegemony: They engrossed commercial, industrial, and cultural power. The city represented the division and specialization not only of labor but of attitude and opinion: by discovering life-minded people in the city, one developed a new style, a new little magazine, a new architecture. The city, that is, provided a "critical mass: which made possible new combinations--criminal and fantastic ones as well as stimulating and productive ones. Today, however, with the continual loss to the suburbs of the elite and the enterprising, the cities remain big enough for juveniles to form delinquent subcultures, but barely differentiated enough to support cultural and educational activities at a level appropriate to our abundant economy. The elite, moreover, tend to associate with like-income neighbors rather than with like-minded civic leaders, thus dispersing their potential for leadership beyond township boundaries. Ironically, these people sometimes choose to live in communities which might be almost too manageable if millions of others did not simultaneously make the same choice.

Indeed, the suburbs are no longer simply bedroom communities but increasingly absorb the energies of the men as well as the women and children. The men, that is, are not simply being good providers while still attached to the values of the industrial system: they are seekers after the good life in the suburbs on their own account. Early marriage and the rise in the birth rate are so many rivulets of individual, only barely self-consciou protest against the values inherited from industrialism and the low-birth-rate middle-class metropolis--so many decisions to prefer companionship in the present to some distant goal, and so many mortgages of the future in the benevolent shadow of the luxury economy and its escalator of slow inflation, promotion, and protection. Whereas men once identified themselves with commerce and industry--with its power, its abstractions, its achievements--and forced women to remain identified with domesticity--save for those women who broke through the barrier and became man-imitating career girls--now, as many observers have pointed out, a growing homogenization of roles is occurring. Women take jobs to support the suburban menage periodically while men take part in its work (do-it-yourself), its civic activities (Parent-Teachers Association, and so on), and its spirit. Rather than delegating religion to their womenfolk, men go to church in increasing numbers, occasionally as in an earlier day to be respectable or to climb socially, and occasionally out of a genuine religious call, but more typically because the church, like the high school, and the country club, has become a center for the family as a social and a civic unit.

Decentralization of Leisure

All this brings with it an increasing decentralization of leisure. Just as the suburban churches tend, within the boundaries of the "three faiths," to an amiable syncretism, ignoring doctrinal or liturgical differences, so too the other leisure activities of the suburbs tend to reduce the specialized differentiations possible in a metropolis. What I mean here can be illustrated with reference to music. A metropolis has enough music lovers to organize highly differentiated groups: Mozart lovers may split off from Bach lovers and would never encounter lovers of Wagner, while in the suburbs the music lovers--if they are to support communal activities at all--must in some measure homogenize their tastes and hence create a local market for "classical music." Indeed, they will be exposed to a good deal of community pressure to support the musical activities of their friends in return for having their own enterprises supported. The same holds, *pari passu*, for the other arts--just as it does for the differentiation of specialty stores, churches, and museums found in a large city. By the same token, the suburban activist can feel that his own contribution matters, as he would likely feel in the big city only when he is very rich, very active, or very influential. People brought up in the suburbs may not realize what they are missing and they may relate their emotional ties entirely to their locality, not going downtown to shop or to visit friends or to go to the theatre........

The suburban dweller believes, in fact, that he has the best of both worlds. In the interviews with college seniors I referred to earlier, in which such stress was placed on suburban domesticity, many students also emphasized their wish not to lose the cultural amenities they had enjoyed in college. Some of these amenities will certainly be distributed in the suburb though frequently in diluted doses: Piped in through television and radio and high-fidelity sets; the suburb may even support a theatre group and, in a few cases, amateur chamber music; the local high school will provide entertainment of a sort, as well as facilities for adult education.

However, as the radii lengthen on which people move away from the city--as they must with the crowding of the suburbs leading to the jump to the exurbs--people either learn as in California to drive great distances for dinner or confine themselves to their immediate environs: The central city as a meeting place disappears--a process which has gone further in Los Angeles and Chicago than in Boston or New York. The neighbors make up little circles bases---largely on propinquity.

Loss of Human Differentiation

The decentralization of leisure in the suburb goes further than this, however, as the home itself, rather than the neighborhood, becomes the chief gathering place for the family--either in the "family room" with its games, its TV, its informality, or outdoors around the barbecue. And while there are values in this of family closeness and "togetherness," there is also a loss of differentiation as the parents play pals to their children and the latter, while gaining a superficial precocity, lose the possibility of wider contacts. At worst, there is a tendency for family talk and activity to seek the lowest common denominator in terms of age and interest.

Role of the Automobile in Suburbia

Indeed, at least until each of us has his own helicopter or rocket, this pattern of life requires us to spend a great deal of time in automobilbes, overcoming decentralization--but driving is itself a terribly "decentralized" activity, allowing at best for car-pool sociability, and at worst mitigated by the quiz-bits, frequent commercials, and flatulent music of AM radio. As compared with the older suburbanites who commuted by train and read the paper, did homework, or even read a book, the present and increasing tendency to travel to work by car seems aggressively vacuous and solipsistic. Whereas in preindustrial cultures and in the lower classes in industrial society, people sometimes just hang on a corner or sit vacantly, it is striking that in a society which offers many alternatives, people will consent to drive vacantly but not refreshingly--woe betide, the careless or unspry pedestrian or bicyclist who gets in the way of industrial workers pouring out of the factory parking lots or white-collar workers coming home on a through-way. The human waste here is most important, but the waste of resources and land, the roadside dreck, the highways which eat space as railroad yards even in St. Louis or Chicago never did, are not negligible even in a huge rich country.

Where the husband goes off with the car to work--and often, in the vicious circle created by the car, there is no other way for him to travel --the wife is frequently either privatized at home or to escape isolation must take a job which will help support her own car. Whereas the rental courts of developments like Park Forest provide companionship for the stranded wives--companionship which, given the age and sex homogeneity, is sometimes oppressive--other suburbs are so built and so psychologically "unsociometric" as to limit neighboring and leave many women to the company of Mary Margaret McBride and Arthur Godfrey. Indeed, in a few instances of interviewing in the morning in new suburbs south of Chicago, I have been struck by the eagerness of the housewives to talk to somebody (and not only to a man!) who is not a salesman--once they can be weaned away from the TV which amuses them as a kind of vicarious baby sitter. It is not only the visiting intellectual who finds the lives of these women empty, their associations fragmentary. . . The women themselves, if at all sensitive or well educated, complain of having their contacts limited to their young children and to a few other housewives in the same boat...I have come to entertain the suspicion that, once started on having children, these women continue in some part out of a fear of the emptiness of life without children and of the problems they would face of relating themselves to their menfolk without the static, the noise, the pleasures, the "problems" that the presence of children provides.

No, what is mission in suburbia, even where the quality of life has not overtly deteriorated, is not the result of claustrophobic conformity to others' sanctions. Rather, there would seem to be an aimlessness, a pervasive low-keyed unpleasure...For millions of people, work no longer provides a central focus for life; and the breadwinner is no longer the chief protagonist in the family saga--just as Saturday night no longer provides a central focus for festivity. In fact, the decentralization of leisure in the suburbs is not only spatial but temporal, as evenings from Thursday through Sunday are oriented to play rather than work and are not individually accented or collectively celebrated.

At the same time, leisure has not picked up the slack--as, in earlier writings, I was to sanguine that it might. Whatever balance of work and play might have been possible for preindustrial man, postindustrial man is keyed, as I remarked earlier, to greater expectations. He has learned more "needs" and cannot in any case reconstitute the institutions industrialism destroyed. It is almost inconceivable, for example, to imagine a reconstitution of the folk arts which everywhere--in Nigeria as in New Orleans, in Damascus as in Tennessee--prove fragile in the face of mass-produced music and imagery.

--David Riesman. Excerpts from "The Suburban Dislocation." *The Annals* of the American Academy of Political and Social Science, Vol. 314. November, 1957, pp. 123-146.

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THE UNIVERSITY EXTENSION FUNCTION IN THE MODERN UNIVERSITY

By Charles R. Van Hise
President of the University of Wisconsin

THE IDEA OF CULTURE WAS, AND TO A LARGE MEASURE IS, THE CENTRAL IDEAL OF THE COLLEGES OF LIBERAL ARTS WHETHER A PART OF A UNIVERSITY OR AN INDEPENDENT COLLEGE. THE IDEA OF VOCATION WAS INTRODUCED INTO THE HIGHER EDUCATIONAL INSTITUTIONS WHEN THE DEMAND FOR TECHNICAL EDUCATION AROSE; IT IS REPRESENTED IN THE UNIVERSITIES BY COLLEGES OF AGRICULTURE, ENGINEERING, SCHOOLS OF CHEMISTRY, COMMERCE, JOURNALISM, ETC. THE IDEA OF RESEARCH CAME INTO THE AMERICAN UNIVERSITY IN A LARGE WAY WHEN JOHNS HOPKINS WAS FOUNDED; IT IS NOW REGARDED IN THE GREATER UNIVERSITIES AS OF CORRELATIVE IMPORTANCE WITH THAT OF CULTURE. IN A BROAD SENSE THE IDEA OF CULTURE, THE IDEA OF VOCATION, AND THE IDEA OF RESEARCH ARE HELD AND DEVELOPED IN ORDER THAT AN INSTITUTION MAY PERFORM SERVICE; AND THUS THE IDEA OF SERVICE MAY BE SAID TO BE THE ULTIMATE PURPOSE OF THE IDEAS OF CULTURE, VOCATION, AND RESEARCH.

THE SERVICE HERE UNDER SPECIAL CONSIDERATION IS THAT DIRECTLY TO THE PEOPLE OF THE STATE AND NATION WHICH IS KNOWN AS UNIVERSITY EXTENSION.

GENERAL PRINCIPLES INVOLVED

THE PRINCIPLES WHICH DEMAND SUCH SERVICE MAY BE CLEARLY FORMULATED. TO ABOUT THE MIDDLE OF THE 19TH CENTURY THE ADVANCEMENT OF KNOWLEDGE WAS COMPARATIVELY SLOW, AND AT LEAST A FAIR PROPORTION OF THE KNOWLEDGE THAT THE PEOPLE COULD APPLY HAD BEEN ASSIMILATED BY THEM IN THE MORE ENLIGHTENED NATIONS. BUT SINCE THE YEAR 1850 THE ADVANCEMENT OF KNOWLEDGE HAS BEEN GREATER THAN IN A THOUSAND AND PROBABLY IN FIVE THOUSAND YEARS BEFORE. THE RESULT IS THAT THE ACCUMULATION OF KNOWLEDGE HAS FAR OUTRUN THE ASSIMILATION OF THE PEOPLE. MUCH OF THIS KNOWLEDGE HAS ACCUMULATED DURING THE PAST TWENTY-FIVE YEARS, SINCE MEN STILL IN FULL MATURITY HAVE LEFT THE SCHOOLS AND COLLEGES.

THE SPECIFIC IDEA OF SERVICE UNDER CONSIDERATION IS, THEN, THAT THE UNIVERSITY SHALL CARRY TO THE PEOPLE THE KNOWLEDGE WHICH THEY CAN ASSIMILATE FOR THEIR BETTERMENT ALONG ALL LINES.

IT MAY BE SUGGESTED AT THIS POINT THAT, WHILE THIS IDEA OF SERVICE CANNOT BE GAINSAID, IT IS NOT A FUNCTION OF THE UNIVERSITY BUT RATHER OF SOME OTHER INSTRUMENTALITY. IF IT IS MEANT BY THIS THAT IT HAS NOT BEEN THE FUNCTION OF THE TRADITIONAL UNIVERSITY, TO THIS DISSENT CANNOT BE MADE. BUT IT SEEMS TO ME THAT WHETHER IT IS THE FUNCTION OF THE UNIVERSITY SHOULD BE DECIDED BY THE SIMPLE CRITERION AS TO WHETHER THE UNIVERSITY IS THE BEST FITTED INSTRUMENT TO DO THIS WORK. IF IT IS, IT SHOULD DO THE WORK WITHOUT REFERENCE TO ANY PERSON'S PRECONCEPTIONS AS TO THE SCOPE OF A UNIVERSITY.

BY THE PHRASE "CARRYING OUT KNOWLEDGE TO THE PEOPLE," I DO NOT MEAN TO INCLUDE THE REGULAR INSTRUCTION OF THE ELEMENTARY, SECONDARY, AND VOCATIONAL SCHOOLS TO CHILDREN OF SCHOOL AGE, NOR THE INSTRUCTION IN COLLEGES AND UNIVERSITIES. TO THOSE HAVING THE OPPORTUNITY OF ELEMENTARY, SECONDARY SCHOOLS, COLLEGES, UNIVERSITIES, AND PROFESSIONAL SCHOOLS, THE BEST MEANS OF TRANSMITTING KNOWLEDGE IS THE REGULARLY ORGANIZED EDUCATIONAL INSTITUTIONS; BUT AS HAS ALREADY BEEN INDICATED, A LARGE PART OF THE KNOWLEDGE WHICH COULD BE APPLIED TO THE ADVANTAGE OF THE PEOPLE HAS ACCUMULATED SINCE THE MEN AND WOMEN OF MIDDLE AGE HAVE LEFT THE SCHOOLS; AND ALSO LARGE NUMBERS OF MEN AND WOMEN, NOW ENGAGED IN THE ACTIVE WORK OF THE WORLD, HAVE NOT HAD THE OPPORTUNITIES OF THE SCHOOLS. IT IS THIS GREAT CLASS OF PEOPLE, CONSTITUTING ROUGHLY ABOUT FOUR-FIFTHS OF THE POPULATION; THAT IS NOW BEING CONSIDERED.

CARRYING OUT KNOWLEDGE TO THE PEOPLE REQUIRES THE HIGHEST GRADE OF EXPERTS. IT INVOLVES COMPREHENSIVE KNOWLEDGE OF THE MORE RECENT ADVANCES ALONG ALL LINES. THE WORK OF CARRYING KNOWLEDGE MUST BE ORGANIZED AT SOME CENTER. WHAT OTHER ORGANIZATION CAN MEET THESE SPECIFICATIONS BETTER THAN A UNIVERSITY? OBJECTION HAS BEEN MADE TO THIS UNDERTAKING BY THE UNIVERSITY ON THE GROUND THAT IT WILL INVOLVE WORK WHICH IS NOT OF COLLEGE GRADE; A FURTHER OBJECTION HAS BEEN MADE THAT SO FAR AS THE WORK IS OF UNIVERSITY GRADE IT CANNOT BE DONE ELSEWHERE AS WELL AS AT THE CENTRAL INSTITUTIONS. THE HYPOTHESIS UPON WHICH THE FIRST OBJECTION IS BASED IS THAT THE UNIVERSITY SHALL NOT EXTEND ITS WORK BEYOND TRADITIONAL BOUNDARIES. THE SECOND OBJECTION IS A THEORETICAL ONE WHICH MUST BE WEIGHED BY RESULTS; AND, EVEN IF THE OBJECTION BE SOUND WITH RESPECT TO SOME SUBJECTS, IT DOES NOT FOLLOW THAT THIS IS TRUE FOR ALL.

IF A UNIVERSITY IS TO HAVE AS ITS IDEAL SERVICE ON THE BROADEST BASIS IT CANNOT ESCAPE TAKING ON THE FUNCTION OF CARRYING KNOWLEDGE TO THE PEOPLE. THIS IS BUT ANOTHER PHRASEOLOGY FOR UNIVERSITY EXTENSION, IF THIS BE DEFINED AS EXTENSION OF KNOWLEDGE TO THE MASSES RATHER THAN EXTENSION OF THE SCOPE OF THE UNIVERSITY ALONG TRADITIONAL LINES. THE HISTORY OF UNIVERSITY EXTENSION SHOWS THAT THE POINT OF VIEW ABOVE GIVEN WAS APPRECIATED IN A MEASURE BY THE OXFORD COMMISSION WHICH DREW UP A SCHEME FOR EXTENSION IN 1850, MORE THAN SIXTY YEARS AGO.

I THEREFORE CONCLUDE THAT THE BROADEST IDEAL OF SERVICE DEMANDS THAT THE UNIVERSITY, AS THE BEST FITTED INSTRUMENT, SHALL TAKE UP THE PROBLEM OF CARRYING OUT KNOWLEDGE TO THE PEOPLE, SO FAR AS THE SAME IS NECESSARY TO SUPPLEMENT THE WORK OF THE ELEMENTARY AND SECONDARY SCHOOLS.

Excerpts

NATIONAL TRENDS IN HIGHER ADULT EDUCATION

by A. A. Liveright

If Dean Diekhoff had asked me to talk about various straws in the wind or had suggested that I give a brief impressionistic presentation about who was doing what to whom in the field of university adult education, I might feel better qualified this evening. During the past three weeks, I have been "on the road" for liberal adult education and have observed many evidences of flux, change, unrest and transition in the field of university adult education. Some of these I would like to share with you.

Last week I attended a meeting of the Association of University Evening Colleges and observed the deans and directors setting up restrictive membership criteria, permitting only colleges and universities stressing credit work and emphasizing traditional baccalaureate programs to become members. At the same meeting, I talked to deans from Boston University, Northeastern University, Denver, and Pittsburgh, in each of which the evening college credit program is about to be taken over completely by the regular day divisions. I also talked to people from the University of California where the extension staff is worried about two things: first, the fact that all state support for extension activity may be abandoned this year or next; and second, that a faculty committee has just recommended that responsibility for credit programs be removed entirely from the Extension Division. In Seattle, at the University of Washington, another basic reorganization has just been completed whereby there has been a complete separation between the informal, non-credit activities and the formal credit extension programs-a situation where part-time adult credit programs are being taken over by the regular divisions. In other words, from all parts of the country there were indications suggesting that complacent, traditional evening college and extension activities were under heavy fire.

But let me abandon the alarums and excursions and some of the doubts and concerns which seem to beset the field right now and try, in a slightly more organized way, to suggest what appear to me to be some of the trends which characterize the field of university adult education at this moment.

The only trend that I can cite without any fear of argument or denial is that we are in a period of flux and change, Sturm und Drang, that we in the field, and those who have a direct relationship to the field of university adult education, are in the throes of reorganization and re-examination and in the ecstasies of soul-searching and direction-finding. But even here, let me correct myself, because, although a number of people in the field are aware of the current pressures and the important immediate needs for re-examination, many deans and directors operating evening college and extension programs still close their eyes to what is happening, and are unaware of the clouds on the horizon. As a matter of fact, some of them think that, by limiting their vision and shutting their eyes to the dramatic forces and pressures now rampant in the field, they will wish away the problems by not admitting them.

Rather than dwelling on my gripes and concerns about those deans and directors who seem to be emulating ostriches, let me dive into an attempt to suggest what, indeed, are a few of the trends which seem to be expressive of the various straws in the wind. In this connection, I would like to talk about trends which relate to: 1. Re-examination and analysis of the field; 2. Financing of the field; 3. Credit activity and programming; and 4. Informal and non-credit programming.

With reference to the first area, there is a greater climate of self-inspection and re-examination of university adult education underway than ever before. Major evidences of this spirit of re-examination are the following: The National University Extension Association is now involved in a thorough and penetrating analysis of the goals, aims, directions and desirable organization of university general extension divisions--spurred on, no doubt, by the very excellent analysis recently completed by the Agricultural Extension Service in its Scope Report. This NUEA Committee is going about the job in an energetic and thorough manner, and the preliminary report (which I have seen) will gore some sacred cows as well as set up some dramatic future directions. At the same time, the Extension Council of the Land Grant Association is involved in preparing a paper on future directions. Both of these will be discussed at meetings which begin in Washington, D.C., this week-end. The Association of University Evening Colleges at its meeting in San Francisco last week authorized its Advisory Committee-a committee made up of past presidents-to undertake a year-long study of future directions for evening colleges and to present these at their meeting in Cleveland in November 1961.

In addition to association-wide studies and surveys now underway, a number of individual universities are in the process of, or have recently completed, self-studies or surveys of their evening college, extension and adult education activities. At the University of California a faculty committee appointed by the University Senate is about to release a report which will recommend the complete abolition of credit work in the Extension Division. The University of Chicago has just completed two over-lapping studies: one a self-study financed by the Fund, and the other a study undertaken by a faculty committee appointed by ex-Chancellor Kimpton. The Faculty Committee recommended abolition of a separate adult division. The Self-Study Committee, which also had faculty representatives on it, came out for expanded activities. Net result of the Chicago study was a change in administrative structure, with a strong faculty committee setting policy and supervising all adult education activities. Time will not permit a report on the 13 other studies which are now, or have recently been, underway, but all of them appear to be taking a hard and analytical look at the adult education activities, and many of them recommend fairly drastic shifts and changes in policy or operation.

Supplementary to these various associational and institutional studies of adult education activities in universities and colleges is a major study of the role of the university in adult education which was proposed by our

CENTER AND WHICH WILL GET UNDERWAY IN JANUARY, 1961, UNDER THE DIRECTION OF FRED HARRINGTON, VICE PRESIDENT IN CHARGE OF FACULTIES AT THE UNIVERSITY OF WISCONSIN. IN PROPOSING THIS STUDY, OUR FEELING WAS THAT IT IS ESSENTIAL THAT A FAR-REACHING AND SEARCHING STUDY OF THE FIELD SHOULD BE UNDERTAKEN BY A MAN INVOLVED IN THE FIELD OF HIGHER EDUCATION BUT NOT A SPECIAL PLEADER FOR ADULT EDUCATION. WE ALSO BELIEVED SUCH A STUDY SHOULD BE ONE PART OF A NUMBER OF STUDIES OF THE FIELD OF HIGHER EDUCATION, AND THAT IT SHOULD BE SPONSORED BY A FOUNDATION NOT IMMEDIATELY CONCERNED WITH ADULT EDUCATION ACTIVITIES IN HIGHER EDUCATION. IN OTHER WORDS, WE WERE LOOKING FOR ANOTHER "CONANT STUDY." WE HAVE BEEN FORTUNATE IN SECURING HARRINGTON AND HIS ASSISTANT, DON MCNEIL, TO UNDERTAKE THE STUDY AND ARE HAPPY THAT THE CARNEGIE CORPORATION PLANS TO MAKE A GRANT FOR THIS PURPOSE. ALSO, IT IS HOPED THE REPORT WILL BE PUBLISHED IN THE CARNEGIE SERIES ON AMERICAN EDUCATION. . . . . .

....."MAY I SUGGEST THAT THE EVENING COLLEGES CAN PERFORM AN IMPORTANT, VITAL AND UNIQUE SERVICE IN CONNECTION WITH THE CONSERVATION OF AND MAXIMUM UTILIZATION OF MANPOWER IN THE UNITED STATES AND IN CONNECTION WITH OUR NATIONAL EFFORTS TO IDENTIFY AND PROVIDE FURTHER EDUCATION FOR THE TALENTED MEN AND WOMEN OF THE COUNTRY. EVENING COLLEGES CAN, IN THIS AREA MAKE TWO SPECIAL AND UNIQUE CONTRIBUTIONS IF THEY SO DESIRE. FIRST, THEY CAN ASSIST IN KEEPING THE ONE THIRD OF THE TOP HIGH SCHOOL STUDENTS WHO DO NOT GO ON TO COLLEGE IN COLLEGE. BY DINT OF AN ACTIVE AND ENERGETIC TALENT SEARCH AND COUNSELLING PROGRAM WHEREBY EVENING COLLEGES MAKE A CONSPICUOUS ATTEMPT TO RECRUIT SUCH OUTSTANDING STUDENTS BEFORE THEY GRADUATE AND TO PERSUADE THEM TO CONTINUE THEIR EDUCATION ON A PART-TIME BASIS IN EVENING COLLEGES, IT SHOULD BE POSSIBLE TO PROVIDE CONTINUING EDUCATION FOR A LARGE PORTION OF THIS "LOST THIRD" OF TOP MANPOWER WHO NOW EITHER NEVER DO COMTINUE OR NEEDLESSLY DELAY THEIR EDUCATION. ALTHOUGH A SPECIAL PROGRAM FOR THIS GROUP MAY NOT FIT WITHIN THE REGULAR "ADULT" RUBRIC OF THE AUEC, NEVERTHELESS IT IS AN AREA WHICH EVENING COLLEGES ARE UNIQUELY FITTED TO PERFORM. CLOSELY ALLIED TO CONSERVATION OF MANPOWER THROUGH THE CONTINUING EDUCATION OF PRESENT HIGH SCHOOL DROPOUTS, WOULD BE ANOTHER MAJOR NATIONAL PROGRAM FOR THE IDENTIFICATION OF OLDER ADULTS, BOTH MEN AND WOMEN, WHO NEVER FINISHED THEIR COLLEGE EDUCATION AND WHO COULD BENEFIT BOTH THEMSELVES AND THE COUNTRY BY DOING SO AT THIS TIME. GRANTED THAT SUCH PERSONS FORM THE MAJOR STUDENT BODY OF MOST EVENING COLLEGES AT THE PRESENT TIME, NEVERTHELESS THE QUESTION EXISTS AS TO WHETHER WE, IN THE EVENING COLLEGES, ARE DOING AN AGGRESSIVE AND IMAGINATIVE JOB OF IDENTIFYING THOSE ADULTS IN INDUSTRY, THE GOVERNMENT, BUSINESS, AND IN THE HOME WHO ARE ESPECIALLY EQUIPPED AND COULD BENEFIT MOST BY CONTINUING COLLEGE EDUCATION. . . . . .

.....ONE FINAL DEVELOPMENT WHICH CUTS ACROSS THE CREDIT AND NON-CREDIT AREA IS ALSO WORTH REPORTING. THAT IS THE GRADUAL INTEREST IN BUILDING THE IDEA OF CONTINUING EDUCATION DIRECTLY INTO THE UNDERGRADUATE CURRICULUM. MANY OF US BELIEVE THAT IN THE FUTURE THE FOLLOWING OBJECTIVES MUST BE STRESSED AND IMPLEMENTED IN THE UNDERGRADUATE PROGRAM: FIRST, DEVELOPMENT OF THE KIND OF CURIOSITY AND ATTITUDES IN UNDERGRADUATES, WHICH WILL ENCOURAGE THEM TO CONTINUE AND BROADEN THEIR EDUCATION; AND SECOND, LEARNING SKILLS OF STUDY AND SCHOLARSHIP WHICH WILL PREPARE THEM FOR A CONTINUING

EDUCATION. WE ALSO BELIEVE THAT UNIVERSITIES AND COLLEGES WILL INCREASINGLY DEVELOP METHODS AND PROGRAMS WHICH WILL FACILITATE AND ASSIST THIS PROCESS OF CONTINUING EDUCATION. WE ARE CONVINCED, HOWEVER, THAT THE PLACE TO BEGIN THE PROCESS OF CONTINUING EDUCATION IS IN THE UNDERGRADUATE PROGRAM AND CURRICULUM ITSELF. TO DATE, THIS IDEA SEEMS TO BE APPLIED PRIMARILY TO THE EDUCATION OF WOMEN. THE UNIVERSITY OF MINNESOTA HAS JUST RECEIVED A GRANT FROM THE CARNEGIE CORPORATION TO EXPERIMENT WITH SUCH A PROGRAM FOR ITS WOMEN UNDERGRADUATES AND GRADUATES. THIS PROGRAM CALLS FOR SPECIAL SEMINARS AND COUNSELLING SESSIONS WITH ITS FEMALE UNDERGRADUATES, WHEREBY THE IDEA OF CONTINUING EDUCATION AND METHODS FOR CONTINUATION WILL BE DISCUSSED AND PROGRAMS MADE FOR WOMEN WHO DO NOT PLAN TO GO ON WITH GRADUATE WORK IN THE ORDINARY WAY. IN ADDITION, SPECIAL SEMINARS ARE BEING DEVELOPED FOR GRADUATES WHO HAVE BEEN OUT OF SCHOOL FOR YEARS, BUT WHO ARE EITHER INTERESTED IN RE-ENTERING THE LABOR MARKET OR WANT TO FOLLOW SOME ORGANIZED EDUCATIONAL PROGRAM. A SIMILAR PROGRAM--WITH MAJOR EMPHASIS ON THE DEVELOPMENT OF EFFECTIVE AND CONTINUING COUNSELLING PROGRAMS FOR ITS GRADUATES--WAS CONCEIVED AND PROPOSED BY GORDON BLACKWELL WHEN HE WAS PRESIDENT OF THE WOMEN'S COLLEGE OF NORTH CAROLINA. THE COMMISSION ON THE EDUCATION OF WOMEN OF THE AMERICAN COUNCIL OF EDUCATION IS, ON A NATIONAL BASIS, DISCUSSING AND THINKING ABOUT SIMILAR PROGRAMS. WE AT THE CENTER ARE NOW CONSIDERING THE ADVISABILITY OF SPONSORING A NATIONAL CONFERENCE IN THIS AREA IN THE COMING YEAR. . . . . .

.....SEVERAL OTHER TRENDS ARE IMPORTANT TO NOTICE, BUT TIME DOES NOT PERMIT ME TO EXPAND UPON THEM. THESE ARE:

1. EDUCATIONAL PROGRAMS FOR ADULTS ARE BEGINNING TO BUILD IN SOME DEVICES AND POSSIBILITIES FOR SEQUENTIAL STUDIES AND FOR MOVEMENT IN DEPTH. IT IS STILL TRUE THAT MOST OF THE INFORMAL ADULT PROGRAMS ARE OF THE TEN-WEEK TYPE, BUT INCREASINGLY, PROGRAMS OF A YEAR'S DURATION ARE BEING DEVELOPED, AND ALSO, INCREASINGLY, PROVISIONS ARE BEING MADE FOR STUDENTS TO MOVE FROM STUDY-DISCUSSION TO LECTURE-DISCUSSION, TO REGULAR UNIVERSITY PROGRAMS. AND SOME ARE EVEN BEGINNING TO BUILD IN PROVISIONS WHEREBY ADULTS CAN GO ON TO STUDY ON THEIR OWN, ON A TUTORIAL OR GUIDED-READING BASIS.

2. SOME STEPS ARE BEING MADE TO RELATE CREDIT AND NON-CREDIT OFFERINGS. THE NEW SPECIAL DEGREE PROGRAMS, AS WELL AS SOME OTHERS, PERMIT ADULTS TO TAKE THE COURSE EITHER FOR CREDIT OR NOT. WITH THE ENLARGED USE OF ADVANCED STANDING AND SPECIAL EXAMINATIONS FOR DEGREES, THIS DICHOTOMY IS LIKELY TO BREAK DOWN EVEN FURTHER.

3. THERE APPEARS TO BE AN INCREASING INTEREST IN AND RENAISSANCE OF ARTS AND CULTURAL PROGRAMS BOTH IN URBAN AREAS AND IN RURAL COMMUNITIES. IN THE URBAN AREAS, A LARGE NUMBER OF ART FESTIVALS ARE BEGINNING TO CROP UP AND TO SECURE GREAT COMMUNITY SUPPORT, FOR EXAMPLE, THE BOSTON SUMMER ART FESTIVAL, THE ONE IN VANCOUVER, BRITISH COLUMBIA, AND A NUMBER OF OTHERS WHICH MIGHT BE CITED. ALONG THESE LINES, WE ARE ALSO FINDING THAT A FEW UNIVERSITIES ARE INCREASINGLY MAKING USE OF, AND COOPERATING WITH, MUSEUMS,

orchestras, opera companies, and local art groups in developing community-wide programs in the arts: witness Chicago, Portland, Los Angeles, San Francisco and especially the Detroit Adventure which has been developed by Wayne State University. State extension divisions are also doing an increasingly active and high-quality job of bringing outstanding musical and dance programs to rural areas, foreshadowing the possibility of a new kind of modern Chautauqua program.

At the same time that we can be reassured and optimistic about these developments in university adult education, we should also be honest in admitting that some of the most imaginative and effective arts and cultural programs for adults are being carried on without any assistance from, or reference to, the universities--for example, the Metropolitan Museum's correspondence program in art, the Time and Life supplements on modern art, the increasingly important classical music record clubs, commercial publications in the field of humanities and history and finally in the fact of our disgust with the Westerns, we tend to forget the magnificent dance, music, drama, and political and social discussion programs which are available to us on TV. . . . . .

A. A. Liveright
Center for the Study of Liberal
Education for Adults.

Excerpts

DEGREE PROGRAMS FOR ADULTS

A number of universities are currently experimenting with "special" degree programs specifically designed for the part-time adult student. By using many new methods which have proved effective in adult learning and adapting program content to the needs of mature learners, these programs may soon demonstrate that adults can acquire valid degrees by procedures more appropriate, economical, and effective than the traditional programs intended for undergraduates. Interest in these experimental programs has been great because the potential benefits to the individual student, to the university, and to the nation are apparent.

Dynamic Society Requires New Educational Forms. In our complex and rapidly changing society the responsibilities of citizenship require an increasing proportion of persons with the understanding and insight into national problems that the liberal education component of a college program provides.

Increasing leisure and higher income levels make it possible for many people to resume college studies and become more receptive and thoughtful individuals, better able to understand and enjoy the remaining years of their lives.

Also, presently there is a shortage of professionally trained workers in America. Under a recent rule 150,000 officers in the armed forces must obtain degrees if they are to remain in service. Business and industry are making vigorous demands on higher education (and even developing colleges of their own) in an almost desperate effort to up-grade their personnel. Thousands of women are blocked from using their full capacities because they lack the basic qualification of a college degree. The result of these pressures in society is a desire and urgent need for persons without college degrees to obtain them.

At the same time, American higher education is under ever increasing pressure to use its resources with utmost efficiency. Huge increases in enrollment, shortages of funds, facilities and, especially, of faculty time make it difficult to pay attention to the educational needs of adults. These problems have led, moreover, to a growing concern in higher education about the rigidity of the traditional credit system. The strict use of class time as a quantitative measure of student progress is increasingly questioned and experiments in more flexible degree requirements are evident. Tutorial and independent study, credit by examination, instruction by television and many other techniques are being widely explored.

Given this situation of cumulating educational demand on hard-pressed university resources, the incentive is great to devise programs which both use teaching time to best advantage and also spare mature individuals from "learning" in the classroom what they already know. Decades of experience with methods suited to adults and study of the conditions of adult learning make such programs feasible. They are, however, not easily developed........

Text of a Newsletter
Center for the Study of Liberal Education
for Adults

Excerpts

CENTENNIAL CONVOCATION
American Association of Land-Grant Colleges
and State Universities

AN EVALUATION OF GENERAL EXTENSION WORK BY LAND-GRANT INSTITUTIONS

by Ralph W. Tyler
(Director, Center for Advanced Study in the Behavioral Sciences)
(Excerpted by permission of the author)

As we observe the Centennial of the passage of the Morrill Act and the establishment of Land-Grant colleges, we celebrate the recognition of the role of the state university in serving the people of the state. The development of university extension services seems to us now to be a natural result. Yet there were only 10 Land-Grant institutions which were operating general extension programs prior to World War I. For most of the institutions in the Association, general extension is a recent activity and more than a fifth of them have not yet established organized programs other than those operated by the Cooperative Extension Service. In the 10 years immediately following World War I, general extension was expanding over the country more rapidly than agricultural extension. This growth largely subsided in the 1930's, to be resumed after World War II.

Problems involved in the full development of general extension were recognized more than 30 years ago when the Survey of Land-Grand Colleges and Universities reported:

> "The Land-Grand colleges have succeeded to a considerable degree in providing life opportunity for people to secure aid in their problems of learning in agriculture and home economics through the Smith-Lever extension service. Generally speaking, they have only begun to provide such opportunity in other fields of extension education. Although half these institutions offer extension work in the arts and sciences, in engineering and industry, in teacher training and in commerce and business, their extension programs, with the exception of a few institutions, are narrowly restricted in these fields. . . . In order to complete a well-rounded program, general extension service must be given increasing attention."

The report then went on to identify the major problems involved in the adequate development of general extension. Most of them are still with us today. Eight problems were presented in the report. The five which are still recognized as major impediments are: (1) Resident organizations have not accepted the extension organizations into full fellowship in university circles; neither have extension organizations utilized to a satisfactory degree the resources that ought to be available from resident faculties. (2) One of the most difficult problems is the selection of a satisfactory staff. (3) The Land-Grant Colleges have not yet recognized that general extension is a major interest which the institutions should foster on the same basis that they recognize in the case of other schools and colleges. Reliance for support on fees has resulted in the stimulation or undue emphasis on certain phases with neglect of others. (4) Institutions of higher learning, in spite of their many services to the public, are somewhat isolated from the life of the people, especially those people who have no contact with the usual activities of academic character. General extension can effect this contact with the various agencies and with the different professions and occupations just as has Smith-Lever extension in the rather more limited fields of its service. (5) The most important consideration is the extent and quality of service. The survey indicates clearly that the Land-Grant colleges offer general extension services over a great range of subject matter and through many types of approach to the people. Although the range of offerings is great, the actual amount of services is not very considerable except in a limited number of institutions.

This was the picture as seen by the Survey Staff in 1930. Although there has been a great increase in the number and range of extension programs, general extension is still greatly handicapped by the failure to solve some of the problems identified 30 years ago, at the same time that new demands and the limitations of resources create new difficulties.

Present Status of General Extension

Characteristically today, the staffs of general extension divisions are torn between the tremendous needs and opportunities for adult education and the traditional roles that have been assigned to this work in most of the universities. In a later section of this report the potential services will be discussed in more detail. In this section, the 1961 statement of the position of the Division of General Extension of this Association will be compared with the actual services reported by the universities.

The position statement of the Division is entitled "Today's Critical Needs and University Extension." It sees university extension as an "intimate and essential aspect of the total enterprise of the modern public university." The extension function is "to identify public problems and public needs, to interpret these concerns to the university, to focus university skills and resources upon them and thence to translate university insights into educational programs throughout a state or region." In building educational programs, the total range of methods can and should be used--"residential instruction, applied research, evening classes, staff experts on loan to government agencies, short courses, centers for continuing professional education, radio and TV stations, off-campus undergraduate installations, area agents, correspondence study, lectures and concerts, summer school offerings, traveling library services, films and other visual aids, conferences and institutes, testing laboratories, books and other publications, demonstrations, experiment stations, formal consulting services, and a wide range of informal instructional liaison with individuals, communities, institutions, agencies and groups."

These services are seen as particularly crucial at this time because of the new demands for knowledge, skills, insights and understanding growing out of the technological revolution and the international crisis, the rapid accumulation of knowledge, the great increase in numbers of adults seeking further education, the movement of the population into urban areas and the shifts in the American way of life requiring new adjustments.

The statement lists the following program areas as currently demanding intensive action: university work for adults whose regular academic program has been interrupted; technical, professional and postgraduate continuing education; citizenship training for civic literacy and public responsibility; continuing opportunities for cultural, intellectual, physical and emotional development; family life and consumer education; retirement orientation, urban and community development, including applied research on a wide range of urban problems; labor education; international education; assistance to and cooperation with a wide range of adult education agencies.

The report sees the need for a revitalized concept of extension as a whole in which the entire university is placed in the same organic relationship to all the people of the state, with primary emphasis on the growing urban population, as that achieved by the Land-Grant college of agriculture with farmers.

When the present situation of general extension is compared to these high aims, the discrepancies are readily apparent. To provide information on the current situation, a questionnaire was sent to every Land-Grant institution by the Centennial Office asking for relevant facts. At the time of writing this report, 15 of the 68 institutions had not replied, and 14 reported that no general extension programs were offered. Of the 39 reporting programs, 3 are restricted to occupational courses, and one offers only courses that are also available on the campus. As far as the questionnaire returns show, only half the Land-Grant institutions are offering programs with some range of adult needs in mind.

Extension programs are growing, and, in most of the universities reporting, the percentage of growth since World War II, in numbers of people served and the amount of money spent on programs was greater than the corresponding increase in enrolments and expenditures in residence instruction. So far as growth is concerned, the problems lie in the increasing disparity between the needs and opportunities on the one hand and the services provided and in the distortion in the kinds and distribution of offerings due to academic traditions and to heavy dependence on those services which are largely self-supporting. Comparing current enrolments with the program areas listed above as currently demanding intensive action, the following facts stand out:

All of the universities which have general extension programs provide university work for adults whose regular academic program has been interrupted. Of the 36 institutions reporting general extension services, 31 offer late afternoon or evening classes, 27 offer classes off-campus and 24 offer correspondence instruction for this purpose. A considerable fraction of the resources of extension, perhaps one-third, is devoted to the instruction of adults whose educational career has been interrupted. This includes heavy enrolments at military bases in the United States, the overseas classes operated by the University of Maryland and the USAFI Correspondence Courses conducted by the University of Wisconsin. The services are well established and although there are difficulties which still prevent full effectiveness of these programs, their quality and growth are very encouraging.

Thirty-three of the institutions report one or more programs for technical, professional, and postgraduate continuing education. These services enroll the largest numbers of participants of any of the programs and involve the largest use of resources. However, an examination of occupations served, numbers enrolled, length of courses, content of courses, and continuity of participation suggests the following limitations in these services at present.

THESE PROGRAMS ARE LARGELY LIMITED TO A FEW OCCUPATIONS. TEACHERS AND SCHOOL ADMINISTRATORS COMPRISE THE LARGEST GROUP, BUSINESS EXECUTIVES AND TECHNICIANS ARE SECOND IN NUMBER, AND ENGINEERS THIRD. THE HEALTH PROFESSIONS, THE SOCIAL SERVICES, THE CIVIL SERVICE ARE NOT LARGELY BEING SERVED. PROBABLY BECAUSE OF THE VALUE OF GRADUATE CREDIT IN ESTABLISHING A HIGHER SALARY LEVEL FOR SCHOOL PERSONNEL, PROGRAMS FOR TEACHERS AND ADMINISTRATORS ARE GENERALLY LONGER, INCLUDE MORE RELEVANT UNIVERSITY CONTENT, AND PROVIDE GREATER OPPORTUNITY FOR CONTINUING EDUCATION. A LARGE PART OF THE PROGRAM FOR OTHER GROUPS INVOLVES SHORT COURSES, SHORT INSTITUTES AND CONFERENCES. THESE CAN BE AN IMPORTANT PART OF A TOTAL PROGRAM BY WHICH INDIVIDUALS CONTINUE THEIR EDUCATION BUT UNLESS THEY ARE WORKED OUT IN CONJUNCTION WITH LONGER TERM EXPERIENCES, THEY ARE LIKELY TO BE "SPOTTY," AND TO EMPHASIZE IMMEDIATE ANSWERS TO PRESSING PROBLEMS RATHER THAN THE DEVELOPMENT OF BROADER AND DEEPER UNDERSTANDING AND THE USE OF NEW CONCEPTS AND TECHNIQUES. THIS DISPARITY BETWEEN THE IDEAL OF CONTINUING PROFESSIONAL EDUCATION AND CURRENT PROGRAMS IS FOUND IN MOST BUT NOT ALL OF THE UNIVERSITIES REPORTING. FIVE OF THE UNIVERSITIES HAVE DEVELOPED IMPRESSIVE PROGRAMS FOR SEVERAL MAJOR PROFESSIONAL GROUPS.

EXTENSION SERVICES FOCUSED ON CITIZENSHIP TRAINING FOR CIVIC LITERACY AND PUBLIC RESPONSIBILITY ARE ENROLLING SMALL NUMBERS OF PEOPLE, FAR FEWER IN MOST OF THE STATES THAN THE NUMBERS ENROLLED IN PROGRAMS OF PROFESSIONAL WORK. HOWEVER, 23 OF THE UNIVERSITIES REPORT INCREASING INTEREST AND CONCERN WITH THIS KIND OF SERVICE BUT THEY FIND IT DIFFICULT TO SUPPORT OFFERINGS WHICH INVOLVE MORE THAN A WEEK-END CONFERENCE OR LOCAL DISCUSSION GROUPS. SEVERAL INSTITUTIONS DESCRIBED THE WAY IN WHICH THE INTEREST OF COOPERATIVE EXTENSION IN PUBLIC POLICY PROGRAMS WAS TIED IN WITH THE EFFORTS OF GENERAL EXTENSION TO PROVIDE CITIZENSHIP EDUCATION. THIS IS A FIELD OF BASIC IMPORTANCE, WHICH HAS THUS FAR BEEN TOUCHED TOO LIGHTLY BY EXTENSION SERVICES TO MEET THE HEAVY UNIVERSITY RESPONSIBILITY.

THE AREA LISTED IN THE 1961 POSITION PAPER AS "CONTINUING OPPORTUNITIES FOR CULTURAL, INTELLECTUAL, PHYSICAL AND EMOTIONAL DEVELOPMENT" IS HARD TO IDENTIFY IN TERMS OF CURRENT PROGRAMS BECAUSE MANY CREDIT AND NON-CREDIT COURSES, RADIO AND TV PROGRAMS, FILMS FROM THE EXTENSION LIBRARY AND OTHER UNCLASSIFIED ACTIVITIES MAY SERVE THIS FUNCTION TO THE INDIVIDUALS WHO ENGAGE IN THEM. IT IS PROBABLY SAFE TO CONCLUDE THAT A CONSIDERABLE NUMBER OF PEOPLE ARE BEING SERVED IN THIS RESPECT BY CURRENT EXTENSION PROGRAMS, BUT IT IS ALSO PROBABLY TRUE THAT THE LACK OF FUNDS FOR PLANNING AND PROGRAM DEVELOPMENT, CHARACTERISTIC OF MOST OF THE GENERAL EXTENSION DIVISIONS, GREATLY LIMITS THE BUILDING OF PROGRAMS, SPECIFICALLY DESIGNED TO MEET IDENTIFIED NEEDS IN MOST EFFECTIVE FASHION.

IN ONLY 11 OF THE INSTITUTIONS REPORTING WERE COURSES OFFERED OR CONFERENCES HELD ON SUBJECTS OF FAMILY LIFE OR CONSUMER EDUCATION. PROBABLY PROGRAMS IN THESE AREAS ARE MORE GENERALLY OFFERED BY COOPERATIVE EXTENSION RATHER THAN BY GENERAL EXTENSION. WITHOUT EXAMINING THE TOTAL UNIVERSITY EFFORT IN THIS FIELD ONE CANNOT DRAW A SOUND CONCLUSION AS TO THE COMPREHENSIVENESS AND EFFECTIVENESS OF THE SERVICES. IT SEEMS SAFE TO CONCLUDE THAT IN MOST STATES THE RURAL AREAS ARE MORE ADEQUATELY SERVED THAN THE URBAN CENTERS.

Eight of the universities report some special services to the retired or in anticipation of retirement. With the increasing number of Americans who are over 60 years of age, and with the evidence that some kinds of education can prepare people for constructive use of time and abilities after retirement, this area offers increasing opportunity for constructive contributions. At present, general extension is doing little in the development and offering of such programs.

The area listed as urban and community development is reported as part of its general extension services by only 7 of the institutions. Three of the states list this field of service as one of its major goals for immediate development. The contributions Cooperative Extension has made to rural community development have indicated the potential value of education and research in improving the planning and functioning of communities in urban areas. This is another goal which is yet to be realized.

Labor education is increasingly one of the services of general extension. It is reported by 14 of the universities. This development is found in the states with well-organized labor groups. The numbers enrolled and the resources devoted to labor education are very small compared to those provided for teachers, for business groups, and for engineers. Much of this difference reflects the different levels of formal education as well as the differences in rewards for further education on the part of teachers and the availability of funds to support educational programs on the part of business.

The area called "international education" by the position paper cannot be identified separately in the course offerings and enrolment statistics of the universities reporting. In five of the replies to the questionnaire specific mention was made of the increased interest in international affairs among the citizens of the state and of the difficulty in finding teachers or lecturers in this field to meet the need. It is probably safe to conclude that general extension is rendering some service in this area but that effective programs, generally available for the wide range of citizens found in every state, have not yet been developed.

The final area of service listed in the position paper is "assistance to and cooperation with a wide range of adult education agencies." Here, the tenor of the questionnaire replies is clear. The general extension staff is seen by the administrator as cooperative, eager to give and receive help, but so heavily loaded with program responsibilities that little time is available for planning, for coordination, for cooperation, and for appraisal. In few of the states is there a well-planned and well-coordinated system of adult education involving the universities, the schools, and the many other agencies concerned with the education of adults. With the acceptance by the Land-Grant universities of the mission of serving the people of the state through education and research, the effective accomplishment of this mission requires the development of better integrated state efforts. Hence, the university has a concern and a major role to play in coordination and cooperation. . . . . .

RECOMMENDATIONS FOR ATTACKING THESE PROBLEMS

1. PREREQUISITE TO THE SOLUTION OF MOST OF THESE PROBLEMS IS THE RECOGNITION ON THE PART OF THE LEADERSHIP OF THE STATE OF THE IMPORTANCE AND MAGNITUDE OF THE EDUCATIONAL NEEDS OF ITS CITIZENS AND THE SERVICES THE UNIVERSITY CAN RENDER IN MEETING THESE NEEDS. THE NECESSARY FINANCIAL SUPPORT, THE REQUIRED STATUS WITHIN AND WITHOUT THE UNIVERSITY, THE RECRUITMENT OF STUDENTS AND STAFF AND THE COOPERATION OF THE MANY INDIVIDUALS AND GROUPS NEEDED FOR AN EFFECTIVE ORGANIZATION OF EXTENSION SERVICES ARE ALL FACILITATED BY A PERVASIVE SENSE OF THE SIGNIFICANCE OF THE MISSION. HENCE, THE DEVELOPMENT OF THIS RECOGNITION IS RECOMMENDED AS A STEP OF FIRST IMPORTANCE FOR THE UNIVERSITY TO UNDERTAKE. THREE COURSES OF ACTION ARE SUGGESTED AS HELPFUL TO THIS ENDEAVOR AND ILLUSTRATIVE OF THE WORK TO BE DONE. ONE IS TO GIVE WIDE PUBLICITY TO THE CRITICAL NEEDS FOR ADULT LEARNING AT THIS TIME. FOUR OF THESE ARE FREQUENTLY RECOGNIZED AMONG LEADING LAYMEN NOW: THE NEED FOR STUDY, FOR UNDERSTANDING AND FOR SKILLS IN COMMUNITY DEVELOPMENT AND BETTERMENT; THE NEED FOR GREATER UNDERSTANDING OF THE INTERNATIONAL SITUATION AND THE CHANGES TAKING PLACE IN THE WORLD ECONOMIC AND POLITICAL AFFAIRS; THE NEED FOR MAINTAINING AND ADVANCING THE PROFESSIONAL COMPETENCE OF DOCTORS, TEACHERS, EXECUTIVES, NURSES, AND OTHER OCCUPATIONS BASED ON UNIVERSITY EDUCATION, AND THE NEED FOR RETRAINING AND EDUCATION OF LARGE NUMBERS WHOSE PRESENT JOBS WILL BE ELIMINATED BY INCREASED AUTOMATION. ALTHOUGH MOST OF THOSE WHOSE JOBS ARE DIRECTLY AFFECTED BY AUTOMATION WILL BE SEEKING TRAINING IN ANOTHER JOB NOT REQUIRING COLLEGE EDUCATION, THE GENERAL MOVEMENT OF PEOPLE IN THE AFTERMATH OF THE CONTINUING TECHNOLOGICAL REVOLUTION IS TO INCREASE THE DEMAND FOR PERSONNEL IN SERVICE OCCUPATIONS WHILE THE DEMAND FOR PRODUCTION PERSONNEL RAPIDLY SHRINKS. HENCE, THE UNIVERSITY CAN ANTICIPATE THE NEED FOR TRAINING MORE NURSES, ACCOUNTANTS, ENGINEERS, TECHNICIANS, TEACHERS, SOCIAL WORKERS, AND THE LIKE, MANY OF WHOM WILL BE ADULTS PREVIOUSLY ENGAGED IN OTHER OCCUPATIONS. THE FACILITATION OF THESE OCCUPATIONAL SHIFTS THROUGH TRAINING AND EDUCATION REDUCES THE LIKELIHOOD OF MASSIVE UNEMPLOYMENT AND CONTRIBUTES TO THE DESIRED INCREASE IN OUR NATIONAL PRODUCTION. FURTHERMORE, THE UNIVERSITY CAN RENDER A SERVICE IN EDUCATING TEACHERS FOR RETRAINING PERSONS IN JOBS NOT REQUIRING A COLLEGE EDUCATION.

IN GIVING WIDE PUBLICITY TO THE CRITICAL NEEDS FOR ADULT LEARNING, USE SHOULD BE MADE BOTH OF MASS MEDIA AND OF PERSONAL CONVERSATIONS, LECTURES, AND DISCUSSIONS. PRESENTING SPECIFIC FACTS ABOUT THE STATE AND LOCAL SITUATIONS IN THESE SEVERAL AREAS OF NEED PROVIDES OPPORTUNITY FOR NEWSWORTHY RELEASES FROM TIME TO TIME, AND THE NATIONAL PRESS COVERAGE OF THESE PROBLEMS GIVES AN ADDED TIE-IN.

A SECOND COURSE OF ACTION IS TO ALLOCATE TIME AND EFFORT OF AN EXCELLENT TEAM FROM THE UNIVERSITY TO WORK WITH SOME OF THE KEY LEADERS IN THE STATE TO PLAN ONE OR TWO ILLUSTRATIVE PROGRAMS. THE INVOLVEMENT OF LAY LEADERS THEMSELVES IN A WELL-CONCEIVED AND WELL-EXECUTED TASK IS GENERALLY PRODUCTIVE OF UNDERSTANDING OF AN APPRECIATION FOR THE VALUE OF THE PROGRAM THUS DEVELOPED.

A THIRD COURSE OF ACTION IS TO IDENTIFY SOME OF THE MOST SUCCESSFUL OF THE PRESENT ADULT PROGRAMS AND BRING THEM TO THE ATTENTION OF LEADING

LAYMEN. AN ENTHUSIASTIC ENDORSEMENT OF ONE WHO HAS BENEFITED FROM A PROGRAM, A VIVID DESCRIPTION OF A SUCCESSFUL PROGRAM AND ITS RESULTS, STATISTICS WHICH HIGHLIGHT THE CONTRIBUTION OF THE PROGRAM, A VISIT TO THE PROGRAM IN ACTION, ARE EXAMPLES OF WAYS IN WHICH SUCCESSFUL ACTIVITIES CAN BE MADE MORE WIDELY KNOWN.

THESE THREE ARE MERELY ILLUSTRATIVE OF THE POSSIBILITY OF TAKING DEFINITE ACTIONS TO DEVELOP THE CLIMATE OF UNDERSTANDING DESIRED. THESE AND OTHER SIMILAR PROCEDURES ARE TO BE FOUND IN SEVERAL OF THE STATES WHICH HAVE MOVED STRONGLY FORWARD IN THE PAST DECADE.

2. A SECOND STEP RECOMMENDED IS TO WORK STEADILY FOR MORE ADEQUATE FINANCIAL SUPPORT FOR GENERAL EXTENSION. SUPPORT CAN BE VIGOROUSLY SOUGHT AT THREE LEVELS: FOR FEDERAL AID, FOR LARGER STATE APPROPRIATIONS, AND FOR A LARGER ALLOCATION WITHIN THE GENERAL UNIVERSITY BUDGET. ALL STATES ARE EXPERIENCING A FINANCIAL SQUEEZE. THE RAPID POPULATION GROWTH REQUIRES MUCH LARGER SUMS FOR THE EDUCATION OF YOUTH. THE MOVEMENT OF PEOPLE INTO METROPOLITAN AREAS AND THEIR HIGHER ASPIRATIONS RESULT IN GREATLY INCREASED DEMAND FOR OTHER COMMUNITY AND STATE SERVICES. THE HIGHER LEVEL OF QUALIFICATIONS REQUIRED FOR THE LABOR FORCE AND THE INCREASING PROPORTION OF PEOPLE EMPLOYED IN PROFESSIONAL SERVICES INCREASE THE DEMANDS FOR COLLEGE AND PROFESSIONAL EDUCATION. AGAINST THESE PRESSURES, THE CASE FOR EXTENSION MUST BE STRONGLY MADE AND ORGANIZATIONS DEVELOPED WITHIN THE STATE TO ENDORSE AND SUPPORT THESE REQUESTS FOR MORE MONEY.

3. THE DEVELOPMENT OF GREATER UNDERSTANDING AND SUPPORT OF GENERAL EXTENSION ON THE PART OF LEADERS IN THE STATE WILL HELP TO RAISE ITS STATUS IN THE UNIVERSITY. ANOTHER STEP IS TO GET MORE SYSTEMATIC INVOLVEMENT OF THE RESIDENT UNIVERSITY STAFF IN THE WORK OF GENERAL EXTENSION. ONE KIND OF ORGANIZATION FOR THIS PURPOSE MAY SUGGEST OTHER POSSIBLE ATTACKS ON THE PROBLEM. THIS IS THE ESTABLISHMENT OF A FACULTY BOARD FOR GENERAL EXTENSION WHICH WOULD SERVE THE EXTENSION DIVISION MUCH AS A FACULTY SERVES A RESIDENT COLLEGE IN THE UNIVERSITY. IT WOULD SERVE AS A LIAISON GROUP BETWEEN EXTENSION AND THE CAMPUS FACULTY. THE ADMINISTRATIVE OFFICER FOR EXTENSION WOULD REPORT PERIODICALLY TO THE BOARD AND MAKE RECOMMENDATIONS FOR BOARD ACTION, AS THE DEANS REPORT TO THEIR FACULTIES AND MAKE RECOMMENDATIONS FOR THEIR ACTIONS. A BOARD COMPOSED OF RESPONSIBLE FACULTY MEMBERS WOULD BE ABLE THROUGH ITS STUDIES AND ACTIONS TO FORMULATE POLICIES AND STANDARDS REQUIRED TO MAINTAIN QUALITY OF PROGRAM AND TEACHING PERSONNEL IN EXTENSION. THE BOARD MEMBERS SHOULD BE PERSONS INTERESTED IN THE DEVELOPMENT OF A SUPERIOR PROGRAM OF ADULT EDUCATION, BUT THEY MAY NOT BE PEOPLE WHO ARE ACTIVELY TEACHING IN ADULT PROGRAMS. THEIR WORK ON THE BOARD SHOULD HELP THEM TO APPRECIATE THE DIFFERENCES BETWEEN ADULT PROGRAMS AND CAMPUS CLASSES AND TO INFORM OTHER MEMBERS OF THE RESIDENT FACULTY. SINCE ADULTS HAVE HAD TO CONFRONT PROBLEMS NOT COMMON AMONG YOUTH, THOSE WHO PLAN AND TEACH IN ADULT PROGRAMS CAN TAKE ADVANTAGE OF THEIR STUDENTS' EXPERIENCES. THE USUAL FORMAL CAMPUS PREREQUISITES AND APPROACHES SHOULD SOMETIMES BE ADJUSTED ACCORDINGLY.

BECAUSE ADULTS ARE MOTIVATED TO ENGAGE IN FURTHER EDUCATION BY INTEREST IN PARTICULAR SUBJECTS OR PROBLEMS, OR BY RECOGNITION OF A NEED for certain knowledge or skills, the titles of courses, the organization of content and the selection of teaching methods are likely to differ from those appropriate to students whose primary motivation is to obtain a college education, master a subject or meet certain graduation requirements. Adult students vary greatly in their self-confidence to continue education as well as in their competence.

Thus, adult courses may appear at some time wider in scope than those on campus and at other times narrower. They will certainly be more varied and require more flexibility because of the greater heterogeneity of the audience who may have had widely differing programs in their school and college days and varied backgrounds since that time. Adult programs require more involvement of participants in planning, and more promotion and publicity material to attract the interest and attention of adults. Credit courses in extension will generally depart least from credit courses on campus because they are usually courses planned as part of a degree program at the university. But all adult programs require more advance planning and more experimentation because they are different from the courses with which university people have had most experience.

These differences are not only understandable but they are necessary to do a good and efficient educational job with adults. This does not mean that quality and standards are impossible to maintain in an adult program. Quite the reverse, the job should be done well or not at all. But it is important to apply standards of quality which really distinguish the superficial from the sound, and miseducation from a program which opens up new intellectual interests, new knowledge and new sources for continued learning. In the case of adult education, the content should be authentic, it should demand genuine intellectual effort on the part of the students, it should be appropriate to their present backgrounds, knowledge, and skills, and it should reflect genuine intellectual integrity on the part of the teachers. It should represent an effort to open up significant areas for study, not an attempt to satisfy curiosity or interests by glib and superficial answers.

If the work on the faculty board enables the members to formulate criteria like these, and sense the significance of adult learning, and if they will become vocal interpreters of extension education to their colleagues on the resident faculty, the status of general extension in the university will improve. In some of the smaller universities, much of this kind of understanding and appreciation has already been communicated to the resident faculty and these institutions report no problem in their status relations.

One of the reasons for the concern of extension directors for the recognition of the quality of extension courses is the importance of academic credit in motivating adult students and aiding them in using extension work as a means of attaining an educational goal. The need for more college-trained people is one stimulus for adults to undertake extension work. When their efforts do not count toward a degree or an occupational certification this stimulus is eliminated. With the development of educational TV, discussion groups, independent study and other informal programs, the certification of the quality of the course is not appropriate in measuring the educational attainment of the individual students. Recognizing this fact, the Committee on Inter-institutional Cooperation of the Big Ten and the University of Chicago has devised a plan and obtained support from the Carnegie Corporation to establish a center for measuring individual achievement at the college level so that adult students can receive [redacted] recognition for what they have learned from various extension activities.

4. To provide for more initiative on the part of the university in establishing programs, to ensure greater selectivity and balance among them and to give more attention to their planning and continued improvement, it is recommended that a staff for program planning and development be constituted in each of the universities. As this staff carries on the several activities recommended it would involve various university groups in the tasks undertaken. For example, in most of the universities much clearer criteria need to be established by which to judge whether a proposed program is a proper one for the university to undertake. These criteria should help in judging the social importance of it, the extent to which it is educational, the extent to which it draws upon the specialized competence of the university staff, the extent to which it offers promise of success in helping adults to learn. The formulation and definition of such criteria should be one of the early tasks of the planning staff working closely with representatives from the general university faculty and administration. If there is a faculty board for general extension, the board would be a proper group to formulate these criteria with the aid of the planning staff.

When criteria have been defined and accepted, they should become a primary basis both for choosing new programs for development and for examining program proposals which originate outside the university. A plan of periodic review should also be established to see that on-going programs are meeting the criteria. It is likely that some programs were previously established without careful consideration of their appropriateness for the university. It is also likely that some of the on-going programs which were initially appropriate have changed their character or other conditions have changed so that they are no longer proper programs for the university to carry on. Hence, a periodic review using these criteria is likely to identify on-going programs that will need to be discontinued as soon as arrangements can be made which safeguard the investments of the participants.

It was pointed out in the previous section of this report that typically extension administrators are so busy with on-going programs and with the establishment of services proposed by groups outside the university that the university exercised too little initiative in developing programs which it deems most important and most relevant to its capabilities. One reason for strongly emphasizing the establishment of a staff with primary responsibility for program planning and development is to provide the means for the university to take the necessary initiative in extension education as it does in resident education. Hence, after the review of

PRESENT SERVICES, THE PLANNING STAFF CAN THEN IDENTIFY THE IMPORTANT AREAS IN WHICH THE UNIVERSITY'S EXTENSION EFFORTS ARE INADEQUATE. THESE ARE AREAS IN WHICH NEW PROGRAMS SHOULD BE DEVELOPED.

IN DEVELOPING PROGRAMS IN AN AREA, THE PLANNING STAFF SHOULD INVOLVE FACULTY MEMBERS FROM THOSE DEPARTMENTS WHICH HAVE CONTRIBUTIONS TO MAKE TO THIS AREA. THIS *AD HOC* GROUP BECOMES THE COMMITTEE TO GET THE NECESSARY FIELD STUDIES MADE AS WELL AS TO IDENTIFY WHAT INSIGHTS THE UNIVERSITY HAS TO OFFER. AS OUTLINED IN THE PREVIOUS SECTION, THE FUNCTIONS OF PROGRAM PLANNING AND DEVELOPMENT INCLUDE THE IDENTIFICATION OF THE PEOPLE WHO ARE TO BE THE PARTICIPANTS, THE SELECTION OF THE EDUCATIONAL OBJECTIVES WHICH THE PROGRAM WILL SEEK TO ATTAIN, THE PLANNING AND DEVELOPMENT OF THE MEANS OF LEARNING, THE WORKING OUT OF AN APPROPRIATE SEQUENCE OF EXPERIENCES, THE TRIAL OF THE PROGRAM IN A SMALL WAY TO PROVIDE A BASIS FOR NECESSARY REVISIONS, AND THE PERIODIC EVALUATION OF RESULTS AFTER THE PROGRAM GETS UNDER WAY TO DETERMINE WHETHER IT IS ACCOMPLISHING THE PURPOSES INTENDED AND TO IDENTIFY FURTHER REVISIONS TO BE MADE.

THIS EMPHASIS UPON THE INITIATIVE OF THE UNIVERSITY SHOULD NOT ONLY LEAD TO MORE COMPREHENSIVE SERVICES, PROPERLY USING THE SPECIAL COMPETENCE OF THE UNIVERSITY, BUT IT SHOULD ALSO PROVIDE GREATER STABILITY IN THE CURRICULUM OF EXTENSION EDUCATION. IT ASSUMES THAT STRONG EFFORTS WILL BE MADE IN PROMOTION OF NEW PROGRAMS AMONG THE PARTICIPANTS DESIRED. A PROGRAM WHICH HAS BEEN DEVELOPED BECAUSE THE UNIVERSITY CONSIDERS IT IMPORTANT AND APPROPRIATE AND BECAUSE IT ALSO MEETS A REAL NEED IN THE STATE MAY SOMETIMES BE VERY DIFFERENT FROM PROGRAMS WHICH HAVE PREVIOUSLY ATTRACTED ADULTS. IT MAY TAKE SEVERAL YEARS BEFORE THE DESIRED CLIENTELE IS ADEQUATELY INVOLVED. IN THE MEANTIME THE EXTENSION DIVISION SHOULD BE GIVING CONTINUING ATTENTION TO THE NEEDED PROMOTION.

5. TO ATTACK THE SHORTAGE OF LEARNING MATERIALS FOR ADULTS THREE ACTIONS ARE RECOMMENDED. THE FIRST IS THE ESTABLISHMENT OF A COOPERATIVE PREPARATION AND PROCUREMENT PROJECT FOR THESE MATERIALS. THE SEARCH FOR EXISTING MATERIALS IN A GIVEN AREA AND THE PREPARATION OF MATERIALS SPECIFICALLY DESIGNED FOR PARTICULAR GROUPS OF ADULTS DOES NOT NEED TO BE CARRIED ON SEPARATELY BY 40 INSTITUTIONS. THE PRODUCT OF ANY COMPETENT EFFORT WOULD BE LARGELY OF VALUE TO ALL THE UNIVERSITIES. HENCE, A COOPERATIVE PROJECT IS PROPOSED TO AVOID DUPLICATION AND TO EXPEDITE THE WORK. THIS COOPERATIVE PROJECT COULD BE HANDLED IN SEVERAL WAYS. ONE UNIVERSITY MIGHT TAKE RESPONSIBILITY FOR THE SEARCH AND PREPARATION OF MATERIALS ON ONE SUBJECT, WHILE EACH OF THE OTHER UNIVERSITIES WOULD HAVE RESPONSIBILITY FOR SOME OTHER SUBJECT. OR A JOINT CENTER FOR THIS WORK MIGHT BE ESTABLISHED SERVING ALL THE UNIVERSITIES IN SEVERAL OR ALL SUBJECTS. THE COST OF OPERATING THE JOINT CENTER MIGHT BE BORNE BY JOINT CONTRIBUTIONS OF FUNDS OR BY THE INCOME FROM THE SALE OF THE MATERIALS.

A SECOND COURSE OF ACTION RECOMMENDED IS TO ENCOURAGE AND STIMULATE COMMERCIAL PUBLISHERS TO DIRECT THEIR SERVICES TO THE ADULT EDUCATION MARKET. ALTHOUGH THE RESPONSE FROM ESTABLISHED PUBLISHERS MAY BE DELAYED UNTIL THEY CAN SEE A REAL MARKET, THERE WILL BE A SUBSTANTIAL MARKET FOR ADULT MATERIALS DEALING WITH SOME OF THESE IMPORTANT SUBJECTS AND THE

PUBLISHERS HAVE LARGER CAPABILITIES FOR PRODUCING QUALITY MATERIALS THAN ARE LIKELY TO BE DEVELOPED QUICKLY BY A NEW ORGANIZATION.

FINALLY, IN THE DEVELOPMENT OF MATERIALS SOME WORK OF THIS SORT ON THE PART OF EACH UNIVERSITY IS RECOMMENDED. IN DEVELOPING NEW PROGRAMS WITH PILOT GROUPS, THE EXTENSION STAFF HAS AN OPPORTUNITY TO DESIGN AND TRY OUT SOME NEW MATERIALS. THESE FRESH, NEW IDEAS WILL HELP TO PREVENT TOO UNIFORM AND RIGID A PATTERN. THEY CAN BECOME PROTOTYPES FOR WIDER SCALE DEVELOPMENT BY COOPERATIVE EFFORT OR BY COMMERCIAL PUBLISHERS. IN EVERY UNIVERSITY THERE ARE LIKELY TO BE SOME INDIVIDUALS WITH CREATIVE AND INGENIOUS IDEAS ABOUT LEARNING MATERIALS. THEY SHOULD BE ENCOURAGED AND AIDED IN WORKING OUT AND TRYING OUT THESE IDEAS. GOOD LEARNING MATERIALS GREATLY INCREASE THE EFFECTIVENESS AND EFFICIENCY OF EDUCATIONAL PROGRAMS.

6. SINCE THE OPERATION OF SUCCESSFUL, ON-GOING PROGRAMS ALWAYS THREATENS TO ABSORB ALL THE FUNDS AVAILABLE THUS PREVENTING FLEXIBILITY AND RESPONSE TO NEW OPPORTUNITIES, IT IS RECOMMENDED THAT A DEFINITE SUM BE BUDGETED ANNUALLY FOR THE EXPLORATION OF NEW PROGRAM IDEAS AND EXPERIMENTATION WITH SUCH PROGRAMS. THE ESTABLISHMENT OF A STAFF FOR PROGRAM PLANNING AND DEVELOPMENT IMPLIES FUNDS FOR THIS PURPOSE BUT THE EXPERIENCE OF SOME OF THE UNIVERSITIES INDICATES THAT AS ON-GOING PROGRAMS EXPAND, THE PRESSURE TO ALLOCATE ALL THE FUNDS ON ACTIVITIES WHICH HAVE ALREADY PROVED THEMSELVES IS VERY GREAT AND SOON NO MONEY IS AVAILABLE FOR NEW DEVELOPMENTS. TO PROVIDE CONTINUALLY FOR NEW PROGRAMS IT IS NECESSARY TO BUDGET THE FUNDS AND TO RESTRICT THEIR USE TO NEW ACTIVITIES. NO PROGRAM SHOULD BE SUPPORTED FROM THIS FUND AFTER IT HAS GONE THROUGH PRELIMINARY TRIAL, REVISIONS, AND PROMOTION. NORMALLY, THIS IS A PERIOD OF ABOUT 3 YEARS. THEN ITS SUPPORT SHOULD COME FROM THE BUDGET FOR ON-GOING PROGRAMS AND THE FUNDS BUDGETED FOR EXPLORATION AND EXPERIMENTATION USED FOR THE DEVELOPMENT OF OTHER NEW PROGRAMS. THIS ACTION SHOULD HELP TO REDUCE THE RIGIDITY OF EXTENSION OFFERINGS.

7. TO ASSIST THE DIFFICULT STAFFING PROBLEM OF GENERAL EXTENSION, IT IS RECOMMENDED THAT EACH UNIVERSITY DEVELOP A LONG-TERM PROGRAM OF STAFF RECRUITMENT AND TRAINING, AND THAT STEPS BE TAKEN TO DEVELOP REGIONAL OR NATIONAL PLANS SO THAT EACH INSTITUTION IS NOT LIMITED BY THE LOCAL FLUCTUATIONS FROM YEAR TO YEAR IN DEMAND AND SUPPLY. THIS WILL REQUIRE SOME PROJECTION OF CAREER LINES IN EXTENSION SERVICE. A RECRUITMENT PLAN SHOULD BE WORKED OUT WITH THE RESIDENT FACULTY TO INCLUDE JUNIOR FACULTY MEMBERS FROM THE RESIDENT STAFF WHO COULD DEVOTE SOME TIME TO EXTENSION TEACHING. THE PLAN SHOULD ALSO SEEK TO DRAW IN GRADUATE STUDENTS WHO PLAN TO TEACH AS WELL AS PERSONS WITH ADEQUATE BACKGROUND WHO ARE IN OTHER OCCUPATIONS. THE TRAINING PROGRAM SHOULD INCLUDE BOTH A SERIES OF GRADED EXPERIENCES IN EXTENSION WORK AND SCHEDULED TIME FOR SEMINARS OR OTHER FORMS OF INSTRUCTION RELEVANT TO THE PROBLEMS OF EXTENSION EDUCATION. WITH THE FUTURE PRESSURE FOR STAFF, IT WILL BE A WISE INVESTMENT TO PROVIDE A BUDGET FOR STAFF DEVELOPMENT. THIS WOULD PERMIT PAYING FOR INTERNE EXPERIENCE, FOR ADDITIONAL GRADUATE EDUCATION FOR EXTENSION STAFF MEMBERS, AND FOR PARTICIPATION IN A VARIETY OF TRAINING EXPERIENCES. MOST UNIVERSITIES WILL NEED TO RECRUIT AND TRAIN PART OF THEIR TEACHING STAFF IF THEY ARE TO FILL THE POSITIONS WHICH WILL BE AVAILABLE.

CONCLUSION

No recommendation has been made regarding coordination of extension work in the state among the universities of the state and with Cooperative Extension. This problem is being attacked in several ways and the conditions and political situations differ enough from state to state to suggest that no single pattern for coordination may be adequate for the whole country. Nevertheless, general extension in most states will need to find or devise ways of providing regional or community organizations within the state to furnish a structure for providing services to people in all parts of the state. Attachment to the Cooperative Extension organization is a possible solution in some states.

This evaluative report represents the judgment of one who is outside of general extension work and who is not a staff member of a Land-Grant university. Hence, the views presented lack the detailed precision of direct involvement in the work. If the report has value to the Land-Grand universities, it will be because the writer brings perspective rather than intimate knowledge to the assignment. From this outside perspective, I see that general extension is now in a stage of rapid expansion. It has established a place for itself in the Land-Grant universities. Its services are increasingly recognized in the states. Its growth can continue at a vigorous rate.

As I look at the changes now taking place in our world, I see a far greater need for extension services than have thus far been provided. Some of these needs are in new areas, some are already being met to a degree, but require more effort and more discriminating use of resources. The education of adults is a concern of high priority for the achievement of individual self-realization and for national survival. Can we capitalize on the foundations already developed by general extension divisions in the Land-Grant universities to attain the important goals we seek? I think we can, but it will require some new commitments, some new directions of effort, and a more efficient employment of human resources.

Since we are men, we will play the part of men

-- Epictetus

A recipe for leadership

Risk plus Initiative plus Ambition plus a spark of divine madness.

-- Thomas Kennelly, Principal, High
School, American School

Perspective and Orientation:

These two factors comprise the essence of leadership: knowing clearly where we want to go and knowing the best ways to get there. This statement lends emphasis to the importance of perspective and orientation. There are so many viewpoints from which to assess situations and to devise both tactics and strategy. There are definitive viewpoints; historical, societal, institutional viewpoints. The poetically minded commentator might mention the mountain top view versus the valley view.

-- Anon

On Leadership Training:

One very important characteristic of a leader is the ability to handle men and affairs expeditiously and effectively. Another is the capacity to read, to listen, to appraise and to apply the reported experiences of other leaders. Leadership training therefore is a kind of on-the-job education and generally continues long after on-campus or other formal schooling has been completed.

-- Anon

The Ethics of Leadership:

True leadership has an ethical outreach extending far beyond the boundaries of the job a man holds. The social vision of a leader enables him to see his job as a means to serve the well-being of mankind and inspires him to engage in extra-job activities which benefit the community and society.

-- Anon

Whom Then Do I Call EDUCATED

First, those who control circumstances instead of being mastered by them;

Those who meet all occasions manfully and act in accordance with intelligent thinking;

Those who are honorable in all dealings, who treat good-naturedly persons and things that are disagreeable;

And furthermore, those who hold their pleasures under control and are not overcome by misfortune;

Finally, those who are not spoiled by success.

-- Isocrates

There is nothing more difficult to take in hand, more perilous to conduct, or more uncertain in its success, than to take the lead in the introduction of a new order of things.

-- Nicolo Machiavelli

A Paraphrase:

Some are born leaders, some achieve leadership, others have leadership thrust upon them.

-- Anon

Leadership a Catalyst:

Each and every group of persons is a matrix in which are mingled the ingredients of Time, Energy and Men. The ultimate reaction is determined by the essential catalyzer - leadership.

-- Anon

Perhaps an adult educator's--any adult educator's--major problem is his own inevitable insufficiency for the task he has set for himself, and his major need a conscience which will keep him aware of it, and spur him to ever-renewed raids into the territory of the impossible.

-- K. T. Elsdon in "Reality and Purpose"

We spend much of our lives getting ready for something. The something may happen tomorrow, like passing examinations, or it may happen five years from now, like taking over a new job.

We have two principal ways of preparing: by study and by experience. Some people think that experience costs too much in time and effort, others believe that book learning is superior, while others find experience a too tedious process.

In its simplest terms what we seek is this: to have familiar factors to put into the equation we have to solve. In algebra and chemistry these factors are the knowns. Only through knowledge of the knowns can you find the unknowns. In everyday affairs the knowns are the memories of experiences.

The biggest jump a person makes in his business career is the jump from doing a good individual job to the supervision of people. Many who take that jump successfully have not learned much theory. They are men who gained their diplomas cum laude from the College of Experience.

A few years of schooling will put a young man in possession of more mathematics than Newton had, but does this make him a Newton? All it does is give him a spring-board.

His imagination feasting on the wealth of fundamental facts gathered through the ages, must soar above the ordinary routine of life, find questions to be answered, probe the secrets of unexplained things, build hypotheses to be challenged and proven, or invent systems or machines that contribute to business progress.

No man of feeble imagination ever became a great business executive, but every great business executive based his imagination on all he could find out of the past and his own experience.

Too many executives look upon life as the Norsemen did upon heaven: the time was to be passed in daily battles, with magical healing of wounds.

Everyone in our western civilization has to meet demands on his nervous energy that were not made in former years.

Aided by our gadgets, we live at high speed. "We are always," said Dr. J. B. Kirkpatrick, Director of the School of Physical Education at McGill University in an address a few years ago, "meeting deadlines, catching trains, grabbing a bite to eat. Our toes are tramped on and our tempers are frayed as we fight to get on board a street-car. We have lost some of the amenities of living in this mad scramble."

The stresses associated with the management of a business, a classroom or a home can have a definite effect upon health. Leadership has its price: but its toll can be cut down.

The end result of balanced living should be peace of mind, though it will be made up of different ingredients in different people. Peace of mind is within reach, but it requires thought and action. It is the one sure and abiding answer to the evil of stress and tension.

In the specialization required of most people today we have forgotten in part how we live. We are not well-rounded people with broad appreciation of life. Joy in sunlight, birds and flowers is left chiefly to the poets; delight in line and curve is left to the artist; drama and make-believe belong to the stage. But enjoyment of all these is the right and privilege of the whole human race, contributing to both mental and physical vigour.

Each of us has a ration of one body with one set of organs to last him for life. This body, if it is to fill out its span without unnecessary wear and break-down, must be treated with simple mechanical understanding. It is not a feeble, perishable weakling. It can be pushed far, very far, and find resources to recover. But why place strain upon it needlessly? We cannot avoid all the impacts of adversity, but if we permit the stress of them to continue without taking rational steps to relieve it, we suffer uncalled for damage.

The fit man can depend upon his body and mind to remain fresh through crowded days of work, through patience-trying conferences and through critical periods. But this fitness can only be maintained by mental alertness that detects stress and offsets it; that recognizes tension for a debilitating state, and releases it; that see worry as a fruitless expenditure of energy, and conserves power by taking wise action about problems.

Perhaps, too, we should cease admiring jerk and snap and speed for their own sakes. It is what we accomplish that counts; not the fireworks of exhibitionism.

-- Royal Bank of Canada Monthly Letter

Kept Men:

I affirm that my greatest fear for free institutions comes at the point of contact with ever-increasing numbers of "kept men" who are the prisoners of either an idealogy, institution, or organization. Theirs, when they speak, is not a free and self-determined opinion; theirs instead, is the apology for policy external to themselves.

I suppose, in a sense, we are all kept men. If this is so, perhaps all we can be expected to do is to realize the degree of our capacity. Let us at least be honest.

Kept men are constantly being called on to do right things for the wrong reasons--plead for racial integration, for example, because (1) the colored people of the world use our racial policies to attack our world positions, (2) communists take advantage of our racist policies to agitate against us, and (3) in case of war, we would certainly need the loyalty of our colored brethren.

Kept men, in conclusion, are those, I have discovered, who accept their own or their organizations' standards as the plumb lines of their decisions.

They lack a measurement of the good which transcends themselves and their organization.

In a sense, the free are those who recognize they are a part of organizations, a part of life, a party to compromise, but are at all times men; men who are also willing to accept the penalties and rewards of being willing to rise above organization and beyond compromise.

-- Kermit Eby in Adult Leadership,
April, 1957.

Liberal Education for Business Leadership:

My subject can be easily stated. If the proper study of mankind is man, the proper topic for an educational or training program is how to bring out the potentialities that lie within men and women. In particular, what kind of education or training is required to unlock those human qualities that are needed in guiding great modern businesses?

Clarence Francis, retired president of General Foods Corporation, once said, "You can buy a man's time, you can buy a man's physical presence at a given place, you can even buy a measured number of skilled muscular action per hour or day. But you cannot buy enthusiasm, you cannot buy initiative, you cannot buy loyalty, you cannot buy the devotion of heart, mind, and soul. You have to earn these things."

Is there any kind of education which will equip business leaders to cope with such responsibilities?

For centuries claims have been made that education, does have such results. It is an education that seeks for meanings, is concerned about relationships and values, formulates principles, and solves problems. It is usually called liberal education, or the liberal arts, or the humanities.

-- John R. Kidd, Adult Leadership,
May, 1957.

Improving the Processes of Leadership Training:

Leadership training aims to improve the performance of people now in leadership positions or who are preparing to fill leadership posts. If presidents or organizations are trying to learn to preside more effectively their training isn't fully accomplished until their performance in business meetings or in other meetings where they are called on to preside is actually improved. If supervisors in an industry are trying to learn better ways of conducting meetings of shop foremen, then the pay-off from their training is in actual improvements in the conduct of these meetings. Leadership training, in any complete sense, aims at improvement, and this means change, whatever else it means, in a leader's performance in one or more actual situations.

For a leader to change his actual performance is a complicated process. All of us know that giving a leader information about how he might do his job differently or about how others have done a similar job better is usually not enough to change the way he actually performs. He may not have the skills to carry out what his knowledge of more productive ways of leading suggests as more desirable. In that case, he needs training in the skills required by a new way of behaving. Or he may see no need for changing his present ways of working. In such a case, his need is to develop motivation for learning new habits and skills.

Whatever the specific job a leader may be doing, he needs to relate to the people he is called upon to lead. In order to relate efficiency to others, he needs to be sensitive to their feelings, perceptions and attitudes toward himself and to other people, too. The leader may be deficient not in knowledge of goals or possible methods or in skills of performance but in diagnostic sensitivity toward other people, individuals or groups. This may be what he most needs to learn in leadership training. Or the leader may be blocked in improving his performance by his attitudes toward himself or toward others. He may know that there are other ways of opening a meeting, of getting participation, of summarizing, far more effective than his own present ways of doing these things. But his attitude may be that he could never learn to do what others can do. Training won't go far for this leader unless it includes help to him in changing this attitude about his ability to learn and improve.

Leadership training, in any complete sense, will normally have to assume responsibility for helping leaders-in-training to alter their knowledge, their skills, their sensitivities toward self and others, and their attitudes, if it is to accomplish changes in actual performance. Leadership training cannot neglect the help and support and challenge necessary to involve persons in changing their actual performance, not just in the training situation but on the job, too.

-- Adult Leadership, June 1953.

The mind of man is like a stream, flowing rich and clear from a mountain spring. Knowledge added year after year is like the tributaries which feed the stream until it becomes a mighty river serving humanity as it follows its course to the sea. As with a stream never freshened, when learning stops the mind dwindles in power and clarity and usefulness to final ignominious stagnation. A man is never too old to learn; he only becomes old when the process of learning stops.

-- Cecil B. DeMille, In Adult Education We Believe.

The Next 10,000 Years:

Two world wars in thirty years spelled crisis, and the atomic bombs over Japan punctuated it in a way that no one could ignore. Yet the crisis

OF LIFE ON EARTH TODAY IS NOT THE THREAT OF ATOMIC CATASTROPHE. THAT IS ONLY ITS MOST ACUTE AND OBVIOUS SYMPTOM. THE CRISIS IS THE EMERGENCE OF INTELLIGENCE, AND ITS INTERVENTION IN THE COURSE OF EVOLUTION.

MAN, A SINGLE SPECIES, HAS BECOME AN IMPORTANT GEOLOGICAL AND ECOLOGICAL INFLUENCE ON THE EARTH, AND HIS POWERS OVER THE ENVIRONMENT ARE INCREASING PRECIPITATELY. HIS INTELLECT SO FAR OUTSTRIPS THAT OF OTHER SPECIES THAT THEY MAY BE NEGLECTED IN ASSESSING THE EFFECTS OF THIS NEW MANIFESTATION OF MIND UPON THE ORDERS OF LIFE AND THE PLANET ITSELF. JUST AS THE EVOLUTION OF ENZYMES AND LATER OF PHOTOSYNTHESIS AND OXYGEN METABOLISM REVOLUTIONIZED THE POWER OF LIVING ORGANISMS OVER THE ENVIRONMENT, SO THE TECHNOLOGY CREATED BY INTELLECT IS REVOLUTIONIZING IT AGAIN. WITH HIS MACHINES AND PROCESSES, MAN ADVANCES HIS COMPETITIVE POSITION MORE IN A CENTURY THAN HE COULD IN 1,000,000 YEARS OF BIOLOGICAL EVOLUTION.

LIFE ALREADY HAS SURVIVED TWO GREAT CRISIS ON THE PLANET EARTH. THE FIRST WAS ITS ORIGIN, THE EMERGENCE OF ORGANIZED SYSTEMS THAT COULD SUSTAIN AND REPRODUCE THEMSELVES WITH SOME INDEPENDENCE OF THE ENVIRONMENT. THE SECOND WAS THE BIOCHEMICAL HIATUS THAT RESULTED IN PHOTOSYNTHESIS AND THE TRANSITION TO OXYGEN METABOLISM. MAN, AND INDEED THE WHOLE STREAM OF LIFE, HAS THRIVED ON CRISIS, EVOLVING OUT OF THEM NOVEL ADAPTATIONS AND ENHANCED SURVIVAL POWER. NOW A THIRD GREAT CRISIS OF LIFE IS HERE.

IS THE PRESENT CRISIS ESSENTIALLY DIFFERENT FROM THOSE OF THE PAST? MAN, THE PRODUCT OF 2,000,000,000 YEARS OF PATIENT PROTOPLASMIC EXPERIMENT, HAS BEEN ON EARTH ONLY A MOMENT OF GEOLOGICAL TIME. YET HE ALREADY HOLDS THE POWER TO DESTROY HIS CULTURE AND EVEN HIS SPECIES. A LITTLE LATER HE MAY HAVE THE POWER TO DESTROY ALL LIFE, EVEN THE PLANET. OUTWARDLY HE SHOWS LITTLE AWARENESS OF HIS RESPONSIBILITY OR HIS PERIL; BUT THE FEAR IS SEEPING INTO HIS BONES, AND IT MAY SAVE HIM.

IF MAN DOES NOT DESTROY HIS SPECIES CATASTROPHICALLY, HE MAY PROGRESS IN EITHER OF TWO GENERAL DIRECTIONS. IF HE IGNORES CERTAIN VITAL PROBLEMS IN HIS SOCIETY, REFUSING TO EXERVISE THE EVER-INCREASING DEGREE OF CONTROL THAT HIS WAY OF LIFE REQUIRES, HE MAY OVER-POPULATE THE PLANET AND RAVAGE IT OF ALL ITS AVAILABLE RESOURCES, AND THEN REVERT THROUGH WAR AND STARVATION TO AN AGRARIAN WAY OF LIFE. IF HE ACCEPTS HIS RESPONSIBILITY AND APPLIES HIS INTELLIGENCE TO SUCH PROBLEMS BEFORE HE IS OVERCOME BY THEM, HE MAY KEEP OPEN THE WAY TO A REALLY CIVILIZED SOCIETY. IN ANY EVENT, THE PRESENT ORDER OF SOCIETY IS INTOLERABLE AND MAN WILL NOT WILLINGLY GO BACK THE WAY HE HAS COME.

TO BE SURE, THAT GENERAL INTERPRETATION MAY PROVE TO BE CORRECT. BUT, UNTIL WE KNOW, IT IS WISER TO KEEP THE POLLS OPEN. THE RICHNESS OF SUBJECTIVE EXPERIENCE THAT IS EVOKED BY LUDICROUSLY SIMPLE PHYSICAL STIMULI, THE PERSISTENT AND PURPOSEFUL CAMPAIGN THAT MAN WAGES AGAINST HIS ENVIRONMENT, THE CAPACITY TO IDEALIZE AND ABSTRACT FROM CRUDE SENSE IMPRESSIONS, THE TANTALIZING EXTRASENSORY POWERS, THE ENIGMA, OF A SERVO-MECHANISM WONDERING WHETHER IT IS A SERVO-MECHANISM--ALL OF THESE PECULIARITIES SUGGEST THAT MIND IS AN ENTITY OF UNFATHOMED POSSIBILITIES. IT MAY DESTROY ITSELF AND ITS WORLD WITH IT. OR IT MAY YET ESTABLISH ITSELF AS THE FIRST CLEAR INTIMATION OF A HIGHER PHASE OF COMPLEXITY AND ORGANISM IN THE WORLD, USING biological material to its peculiar ends as biological organisms have used the inanimate earth.

-- J. H. Rush, *Saturday Review*.
January 25, 1958.

Education and the Nation's Future:

Our social critics have the uneasy feeling that the younger generation is too preoccupied with security and conformity. The evidence they cite is debatable. The assertion may or may not be true; but it opens up an interesting line of inquiry. Do the ranch house and the convertible with tail fins define the new limits of the American vision?

We no longer have in our society the severe economic deprivation of considerable portions of the populace which proved such an intensely motivating factor for so many individuals. We are richer, more comfortable, more contented than ever before. Small wonder that as a nation we are somewhat inclined to doze off in front of our television sets. Small wonder that we are beginning to act as though we have no pressing engagements.

But we do have pressing engagements. Vigor and spirit, intelligence and courage are still the conditions of survival.

And it is surely a more exciting world than ever. Great national tasks to be accomplished, tumultuous social change, and a rapidly expanding economy combine to make this one of the more remarkable periods in history.

Our manner of organizing society invited the young person to participate in as little or as much of that excitement as he wishes. His participation is limited only by his capacities and his motivation. It is almost incredible that faced with these challenges and these opportunities so many youngsters drift off into vacuous little private worlds (complete with rumpus room and television set), as insulated from their era as though they were entombed in a time capsule.

One might say of them as William James said in another connection: "If *this* be the whole fruit of the victory, we say; if the generations of mankind suffered and laid down their lives; if prophets and martyrs sang in the fire, and all the sacred tears were shed for no other end than that a race of creatures of such unexampled insipidity should succeed, and protract *in saecula saeculorum* their contented and inoffensive lives--why, at such a rate, better lose than win the battle, or at all events better ring down the curtain before the last act of the play, so that a business that began so importantly may be saved from so singularly flat a winding-up."

-- Carnegie Corporation, 1957
Annual Report.

A PHILOSOPHY OF LIFE

WE DO NOT BUILD CHARACTER BY LAYING A LAYER OF TRANSCENDENTAL THOUGHT UPON ANOTHER LAYER, CEMENTED BY A SORT OF PHILOSOPHICAL ADHESIVE. CHARACTER IS A CODE OF VALUES. A MAN CAN BE JUDGED ONLY BY WHAT HE SEES VALUE IN.

BY PHILOSOPHY OF LIFE WE MEAN WHATEVER IT IS THAT GIVES MEANING AND DIRECTION TO OUR EVERYDAY AFFAIRS. IF WE HAVE NO GUIDANCE OF THIS SORT, WE ARE STILL IMMATURE. WE FIND OURSELVES UNABLE TO MEASURE OUR ATTAINMENTS AGAINST THE POSSIBILITIES OF OUR ENVIRONMENT; WE HAVE NO INNER COURT TO WHICH WE CAN APPEAL FOR JUDGMENT ON OUR ACTIONS.

THE PHILOSOPHY OF LIFE OF THE PERSON OF SUPERIOR CHARACTER WILL BE SOMETHING LIKE THIS: AFTER EXAMINING A PROBLEM, SITUATION OR PROPOSAL IN A BROADMINDED, EVIDENCE-SEEKING WAY, HE WILL DECIDE WHAT HE OUGHT TO LIKE AND WHAT HE SHOULD DISLIKE. HE WEIGHS GAINS AGAINST LOSSES, KNOWING THAT HE CAN'T HAVE ONE WITHOUT THE OTHER. HE KNOWS THAT IT IS NOT CONCRETE WORDS LIKE MONEY AND POWER THAT GIVE DIGNITY TO CHARACTER AND HAPPINESS TO INDIVIDUALS, BUT MISTY WORDS LIKE HONOUR, LOVE, LOYALTY, TRUST AND FAITH.

WHAT DOES THE SEARCH FOR DISTINCTIVE CHARACTER HOLD OUT AS A REWARD? TO HAVE A MIND THAT RISES ABOVE FORTUNE'S THREATS AND PROMISES; TO ACCEPT ALL THAT HAPPENS AS IF YOU WANTED IT THAT WAY; TO BE NEITHER OPEN-ARMED NOR RUNAWAY IN THE FACE OF DANGER; TO BE SHAPING YOUR FORTUNE INSTEAD OF WAITING FOR IT; TO PURSUE LIFE WITH CLEAN HANDS, SPURNING EVERY OPPORTUNITY TO TAKE ADVANTAGE OF SOMEONE ELSE'S SACRIFICE OR LOSS.

THE BEST MEASURE OF OUR SUCCESS IN LIFE, SAID H. G. WELLS, IS THE RATIO OF OUR ACCOMPLISHMENTS TO OUR CAPABILITIES. ABRAHAM LINCOLN PUT IT THIS WAY: "I AM NOT BOUND TO SUCCEED, BUT I AM BOUND TO LIVE UP TO WHAT LIGHT I HAVE."

THE REWARD FOR BUILDING CHARACTER MAY NOT BE ANYTHING OF MATERIAL VALUE, EVEN THOUGH BEING A PERSON OF CHARACTER CONTRIBUTES TOWARD MATERIAL GAINS, AND ENHANCES THEIR VALUE. WE SHOULD RECALL THAT THE PRIZE GIVEN AT THE OLYMPIC GAMES OF OLD WAS ONLY A GARLAND MADE OF THE LEAVES OF THE WILD OLIVE. THE GREEKS CARED MORE FOR HONOUR THAN RICHES.

-- THE ROYAL BANK OF CANADA. MONTHLY
ADULT EDUCATION SERIES.

ON THE VALUE OF LIBERAL ARTS STUDY

.....I KNOW THERE ARE AT LEAST FOUR BILLION SUNS IN THE MILKY WAY--WHICH IS ONLY ONE GALAXY. MANY OF THESE SUNS ARE THOUSANDS OF TIMES LARGER THAN OUR OWN, AND VAST MILLIONS OF THEM HAVE WHOLE PLANETARY SYSTEMS, INCLUDING LITERALLY BILLIONS OF SATELLITES, AND ALL OF THIS REVOLVES AT THE RATE OF ABOUT A MILLION MILES AN HOUR, LIKE A HUGE OVAL PINWHEEL.

OUR OWN SUN AND ITS PLANETS, WHICH INCLUDES THE EARTH, ARE ON THE EDGE OF THIS WHEEL. THIS IS ONLY OUR OWN SMALL CORNER OF THE UNIVERSE, SO WHY DO NOT THESE BILLIONS OF REVOLVING AND ROTATING SUNS AND PLANETS COLLIDE?

THE ANSWER IS, THE SPACE IS SO UNBELIEVABLY VAST THAT IF WE REDUCED THE SUNS AND PLANETS IN CORRECT MATHEMATICAL PROPORTION WITH RELATION TO THE DISTANCES BETWEEN THEM, EACH SUN WOULD BE A SPECK OF DUST, TWO, THREE, AND FOUR THOUSAND MILES AWAY FROM ITS NEAREST NEIGHBOR.

AND, MIND YOU, THIS IS ONLY THE MILKY WAY--OUR OWN SMALL CORNER--IN OUR GALAXY. HOW MANY GALAXIES ARE THERE? BILLIONS. BILLIONS OF GALAXIES SPACED AT ABOUT ONE MILLION LIGHT-YEARS APART (ONE LIGHT YEAR IS ABOUT SIX TRILLION MILES). WITHIN THE RANGE OF OUR BIGGEST TELESCOPES THERE ARE AT LEAST ONE HUNDRED MILLION SEPARATE GALAXIES SUCH AS OUR MILKY WAY, AND THAT IS NOT ALL, BY ANY MEANS.

WHEN YOU THINK OF ALL THIS, IT'S SILLY TO WORRY WHETHER THE WAITRESS BROUGHT YOU STRING BEANS INSTEAD OF LIMAS.

-- HARRY GOLDEN, "WHY I NEVER BAWL OUT
A WAITRESS." ONLY IN AMERICA

THE ANATOMY OF LEADERSHIP

> OURS IS A SOCIETY WITHOUT LEADERS. IT IS ALSO A HIGHLY ORGANIZED SOCIETY. THE SIMULTANEOUS PRESENCE OF THESE TWO CHARACTERISTICS IS NOT COINCIDENTAL NOR ACCIDENTAL. ORGANIZATION TENDS TO STANDARDIZE AND INHIBIT PERSONALITY. CONSPICUOUS PERSONALITY IS A REQUIREMENT OF GREAT LEADERSHIP. LEADERSHIP WHICH WAS CONCEIVED INITIALLY TO GIVE DIRECTION AND CHARACTER TO SOCIETY IS TODAY INHIBITED BY ORGANIZATION FROM PERFORMING ITS HISTORIC FUNCTION.....

GREAT CHANGES IN THE HISTORY OF AN ORGANIZATION OR SOCIETY GENERALLY RESULT FROM THE INNOVATIVE EFFORTS OF A FEW SUPERIOR INDIVIDUALS. SOMETIMES THESE GREAT MEN ARE DRIVEN BY A DEEPSEATED DRIVE FOR POWER OVER OTHERS AND BY THE NEED TO MAINTAIN THAT POWER AT ALL COSTS. OR THEY MAY BE POSSESSED BY A SENSE OF MISSION TO WHICH THEY DEDICATE THEIR TOTAL SELVES. STILL IN OTHER CASES THEY ARE MEN OF UNBOUNDED RESERVES OF ENERGY AND IRON WILL POWER, WHICH ALLOW THEM TO RESIST THE VALUES AND NORMS WHICH SOCIETY USUALLY INSTILLS IN WEAKER PEOPLE. THE GREAT MEN WHO ARE RULE BREAKERS AND VALUE CREATORS ARE POETICALLY REFERRED TO AS SUPERMEN; THE MEN DEDICATED TO GREAT AND NOBLE CAUSES ARE CALLED HEROES; AND THE MEN MOTIVATED PRINCIPALLY TO DOMINATE OTHERS ARE CALLED PRINCES.....

ALL GREAT MEN WHO SHAPE THE CHARACTER AND DIRECTION OF THEIR ORGANIZATIONS AND ERAS HAVE A RARE AND DELICATE MIXTURE OF THE PRINCE, HERO, AND SUPERMAN. SOME ARE MORE POWER-DRIVEN THAN OTHERS AND IDENTIFY WITH OR CONJURE UP GREAT PROGRAMS TO MAKE POSSIBLE AND LEGITIMATE THE

STRENUOUS ADVANCEMENT OF THEIR PERSONAL INTERESTS. OTHERS ARE PRIMARILY PURPOSE-DIRECTED BUT MAY LACK SUFFICIENT WILL POWER TO WITHSTAND THE PRESSURES TEMPTING THEM AWAY FROM OR ACTING AGAINST THE ACHIEVEMENT OF THEIR GOAL; OR THEY MAY LACK SUFFICIENT SKILL IN THE ART OF MANIPULATING OR MANEUVERING THE POWER FIGURES WHO STAND IN THEIR WAY. IN MANY CASES IT IS DIFFICULT TO DIFFERENTIATE THE PRINCE FROM THE HERO OR THE SUPERMAN. WHATEVER THE CASE, FEW GREAT MEN CAN BE UNDERSTOOD APART FROM THE USE OF THESE THREE TYPES OF FIGURES. . . . . .

OUR MODERN CONCEPT OF LEADERSHIP IS MOST DIFFICULT TO ENTERTAIN FOR ANY GREAT LENGTH OF TIME. INEVITABLY WE BECOME BOGGED DOWN IN SUCH INTERMINABLE QUESTIONS AS WHAT CONSTITUTES LEADERSHIP, IS LEADERSHIP PERSONALITY OR FATE, WHAT CONSTITUTES SOCIAL CHANGE AND PROGRESS? IF WE CONSIDER ONLY THE EMPIRICAL STUDIES, LEADERSHIP TURNS OUT TO BE AN OMNIBUS TERM INDISCRIMINATELY APPLIED TO SUCH VARIED ACTIVITIES AS PLAYGROUND LEADER, COMMITTEE CHAIRMAN, CLUB PRESIDENT, BUSINESS EXECUTIVE, OR POLITICIAN. . . . . .

HOWEVER, IF ONE BELIEVES THAT WORD MEANINGS HAVE A HISTORY, THEN WE BEGIN TO SEE THAT LEADERSHIP SEEMS TO REPRESENT A SET OF IDEAS WHICH CANNOT BE EMPIRICALLY DESCRIBED OR OPERATIONALLY STUDIED WITH EASE. WE SEE THEN THAT LEADERSHIP IS REPRESENTED MAINLY BY AN EMOTIONAL AND EVEN AND UNCONSCIOUS ATTITUDE RATHER THAN AN INTELLECTUAL OR RATIONAL ATTITUDE. THIS MAY BE ONE REASON WHY THE ATTEMPT TO STUDY LEADERSHIP SCIENTIFICALLY HAS NOT PROVIDED A WIDELY ACCEPTED BODY OF KNOWLEDGE AS TO WHAT LEADERSHIP IS AND DOES. . . . . .

IT IS ONE THING TO HAVE AND FEEL A GREAT SENSE OF PURPOSE AND IT IS ANOTHER THING TO BE ABLE TO MUSTER FORTH SUFFICIENT POWER FROM WITHIN TO ACCOMPLISH THAT PURPOSE SUCCESSFULLY. MANY MEN HAVE FAILED TO BECOME LEADERS NOT BECAUSE THEY DID NOT HAVE BRIGHT IDEAS, BUT BECAUSE THEY DID NOT HAVE ENOUGH WILL POWER TO PROVIDE THE NECESSARY ENERGY AND DETERMINATION AND TO MAKE THE NECESSARY SACRIFICES. A HERO'S CAUSE REQUIRES GREAT STAMINA, SELF-RELIANCE, AND CONFIDENCE, WITHOUT WHICH THE FORCES THAT KEEP PEOPLE WITHIN THE BOUNDS OF UNIFORMITY WILL ENGULF THE HERO AND HIS CAUSE.....

PEOPLE TODAY ARE ALL TOO EXECUTIVE; THEY RUN THEIR LIVES MUCH AS THOUGH THEY MUST ONLY FULFILL THE EXPECTATIONS OF OTHERS. THERE IS NO ORIGINALITY, NO SELF-DETERMINING TENDENCY. NO ONE CHOOSES A "SELF." THE MALADY OF OUR ERA IS THIS LOST SENSE OF SELF-DIRECTION. . . . . .

HUMAN PROGRESS OCCURS TO A GREAT EXTENT THROUGH THE INTELLECTUAL EFFORTS OF ITS GREAT MEN. LEADERSHIP MIGHT WELL BE VIEWED AS THOUGHT IN COMMAND, WHILE ACTION AND IMPLEMENTATION MIGHT BE THE LIMITATIONS IMPOSED UPON THE INDIVIDUAL WHO DOES NOT HAVE OR CANNOT USE SUPERIOR INTELLECTUAL RESOURCES. IT IS FITTING THAT WE STARTED THIS BOOK AND NOW WE END IT WITH THIS EMPHASIS ON THE VALUE OF THOUGHTFUL DELIBERATION. DISPLACING OR ELIMINATING THIS GREAT RESOURCE WILL ASSUREDLY REDUCE OUR OPPORTUNITY AND POTENTIALITY FOR CHANGE AND PROGRESS. . . . . .

IN CONCLUSION, OURS IS A SOCIETY WHOSE CHIEF CHARACTERISTIC IS A LOST SENSE OF SELF-DIRECTION AS SEEN IN THE TENDENCY TO ESCAPE FROM LEADERSHIP RESPONSIBILITY. THE CHALLENGE IS TO REVIVE THE INDIVIDUAL'S

UNIQUE POWERS OF INNOVATION AND HIS COURAGE TO ASSUME AND SUSTAIN GREAT RISKS. TO BE SURE, THERE ARE MANY RECOMMENDATIONS THAT COULD BE MADE TO THIS END, BUT BECAUSE THE PURPOSE OF THIS BOOK IS TO DIAGNOSE OUR PROBLEM TODAY, WE HAVE HIGHLIGHTED ONLY A FEW. THEY INCLUDE DENIAL OF THE VALUE OF EXTRAORGANIZATIONAL EFFORT, RESISTANCE TO THE RESPONSIBLE GROUP TREND, RESPECT FOR A MAN'S PRIVACY, FAITH IN MEN OF RARE ABILITY, AND GIVING HIGHEST VALUE TO THAT TALENT REFLECTED IN THOUGHTFUL DELIBERATION.

-- "THE ANATOMY OF LEADERSHIP,"
BY EUGENE JENNINGS.

"EDUCATION IN THE PERSPECTIVE OF HISTORY"

EDUCATION IS A SPECIFICALLY HUMAN ACTIVITY. UNLIKE OTHER ANIMALS, MAN INHERITS SOMETHING OVER AND ABOVE WHAT IS TRANSMITTED TO HIM AUTOMATICALLY BY PHYSICAL AND PSYCHIC HEREDITY. HE INHERITS A CULTURE WHICH THE MEMBERS OF THE RISING GENERATION ACQUIRE, NOT AS AN AUTOMATIC BIRTHRIGHT, BUT THROUGH BEING INDUCTED INTO IT BY THEIR ELDERS. HUMAN CULTURE IS NOT BUILT INTO HUMAN MINDS; IT IS A MENTAL TOOL THAT IS TRANSMITTED, HELD, AND OPERATED BY THEM, AND IT IS DETACHABLE AND VARIABLE. OUR MINDS ARE LIKE HANDLES TO WHICH ALTERNATIVE SYSTEMS OF CULTURE CAN BE FITTED. OUR CULTURE DOES RESEMBLE OUR PHYSICAL AND PSYCHIC CONSTITUTION IN THAT IT CHANGES IN THE COURSE OF TRANSMISSION; BUT ITS RATE OF CHANGE IS INCOMPARABLY FASTER THAN NATURE'S. EVEN WHEN THE INTENTIONS OF ALL CONCERNED ARE CONSERVATIVE, THE TRANSMITTING GENERATION NEVER SUCCEEDS IN HANDING ON ITS CULTURAL HERITAGE IN QUITE THE FORM IN WHICH IT RECEIVED IT FROM ITS PREDECESSORS; AND THE TIME SPAN OF ONE GENERATION IS INFINITESIMALLY SHORT COMPARED TO THE AGE OF THE HUMAN RACE. . . . . .

ONE PROBLEM IS PRESENTED BY THE UNALTERABLE AND INESCAPABLE FACT THAT A HUMAN BEING HAS A STRICTLY LIMITED CAPACITY. THE MAXIMUM NATURAL ENDOWMENT OF ABILITY AND ENERGY THAT CAN BE IN ACTION OVER THE MAXIMUM EFFECTIVE LIFE SPAN IS SOMETHING THAT IS FIXED WITHIN VERY NARROW LIMITS OF MARGINAL VARIABILITY. ON THE OTHER HAND, HUMAN KNOWLEDGE IS CUMULATIVE IN SCIENCE AND TECHNOLOGY. IN THE HUMANITIES AS WELL, KNOWLEDGE TENDS TO ACCUMULATE WITHIN THE TIME SPANS OF PARTICULAR CIVILIZATIONS AND HIGHER RELIGIONS, AND SOMETIMES OUTLIVES THE DISINTEGRATION AND DISAPPEARANCE OF THESE SOCIAL MATRICES OF HUMANE CULTURE. THIS ACCUMULATION OF CULTURE CONFRONTS THE GIVERS AND RECEIVERS OF FORMAL EDUCATION WITH A PSYCHE'S TASK OF EVER-INCREASING DIFFICULTY; AND THIS DIFFICULTY CONFRONTS ALL INDIVIDUALS ALIKE, IN EVERY CIVILIZATION AND IN EVERY SOCIAL CLASS. . . . . .

EVERYBODY NEEDS A GLIMPSE OF THE BIRD'S-EYE VIEW, WITH A RADIUS OF HUNDREDS OF MILES, THAT ONE CATCHES FROM A JET PLANE FLYING IN THE STRATOSPHERE. EVERYBODY ALSO NEEDS TO HAVE A GLIMPSE OF THE WORM'S-EYE VIEW, WITH THE DEPTH OF THOUSANDS OF FEET, THAT ONE CATCHES BY SIFTING THE SUCCESSIVE STRATA THAT ARE BROUGHT TO THE SURFACE BY AN OIL PROSPECTOR'S DRILL AS IT BURROWS INTO THE BOWELS OF THE EARTH. THE CAPACITY OF A SINGLE HUMAN MIND IS NARROWLY CIRCUMSCRIBED; IT CAN NEVER SUCCEED EITHER IN SURVEYING THE

WHOLE SURFACE OF THE GLOBE OR IN PROBING THE GLOBE'S INTERIOR TO THE CENTER. YET AT LEAST IT NEED NOT CONFINE ITSELF TO EITHER OF THESE INTELLECTUAL QUESTS EXCLUSIVELY. IT CAN SAMPLE BOTH, AND SUCH INTELLECTUAL CATHOLICITY WILL BE A LIBERAL EDUCATION. LET OUR STUDENTS SURVEY THE HISTORY OF ALL MANKIND ALL OVER THE FACE OF THE PLANET SINCE THE AGE WHEN MAN'S PRE-HUMAN ANCESTORS FIRST BECAME HUMAN; BUT AT THE SAME TIME LET THEM SCRUTINIZE THE HISTORY OF SOME LOCAL SHORT-LIVED TRIBE OR PARISH. LET THEM LEARN TO COMMUNICATE WITH THEIR NEIGHBORS IN LANGUAGES THAT ARE NOT THEIR OWN MOTHER TONGUES; BUT AT THE SAME TIME LET THEM MASTER IN DETAIL THE STRUCTURE OF SOME PARTICULAR LANGUAGE AND THE ART OF SOME PARTICULAR POET. THIS DUAL APPROACH TO THE PROBLEM OF EDUCATION SEEMS THE MOST PROMISING THAT WE CAN MAKE IN THE HUGE AND COMPLEX NEW WORLD INTO WHICH WE ARE BEING CARRIED TODAY BY THE RUSHING CURRENT OF HISTORY.

-- "EDUCATION IN THE PERSPECTIVE OF HISTORY"
BY ARNOLD TOYNBEE.
HARPER, 1960.

THE ESSENTIALS OF EDUCATION

BY SIR RICHARD LIVINGSTON

A TRAVELER WHO STUDIES THE MENU ON A TRANSATLANTIC LINER OR, INDEED, IN SOME AMERICAN HOTELS HAS A PARALYZING SENSATION. THERE IS SO MUCH TO EAT--FAR MORE THAN HE CAN POSSIBLY DIGEST. ONE SOMETIMES HAS THE SAME FEELING ABOUT EDUCATION, WHICH ALSO OFFERS AN ENORMOUS BILL OF FARE. ALMOST ANY DISH CAN BE FOUND IN IT, FROM GREEK TO STENOGRAPHY, FROM MUSIC TO ECONOMICS. HOW ARE WE TO CHOOSE FROM THIS BEWILDERING PROFUSION? WHAT DISHES OUGHT WE TO ORDER IF WE WISH NOT MERELY TO FILL OURSELVES UP, BUT TO GET THE NOURISHMENT NECESSARY TO A HEALTHY LIFE, TO BECOME REALLY EDUCATED PEOPLE?

THAT QUESTION CANNOT BE ANSWERED WITHOUT ASKING AND ANSWERING ANOTHER-- WHAT IS EDUCATION FOR? IF THAT PROBLEM WERE SUDDENLY PUT TO PUPILS IN SCHOOL, OR TO STUDENTS IN COLLEGE, OR EVEN TO THEIR PARENTS, I DOUBT IF ALL OF THEM COULD, ON THE SPUR OF THE MOMENT, GIVE A CLEAR AND CONVINCING REPLY. MOST OF US ARE EDUCATED BECAUSE OUR PARENTS WISH IT, OR BECAUSE ATTENDANCE AT SCHOOL IS A HABIT IN OUR SOCIETY, OR BECAUSE IT IS COMPULSORY, OR BECAUSE IT IS APPARENTLY NECESSARY TO SUCCESS IN THE WORLD. BUT THESE, THOUGH AT THE MOMENT THEY MAY BE CONCLUSIVE REASONS FOR DESIRING EDUCATION OR AT ANY RATE SUBMITTING TO IT, WILL NOT BY THEMSELVES SECURE OUR GETTING FROM IT WHAT IT HAS TO GIVE; AND IF WE GO TO SCHOOL OR COLLEGE WITH NO MORE DEFINITE REASONS AT THE BACK OF OUR MINDS, WE ARE LIKELY TO RISE FROM OUR MEAL THERE REPLETE PERHAPS BUT ILL-NOURISHED. LET ME, THEREFORE, START BY ASKING WHAT WE SHOULD SEEK IN EDUCATION. IN ANSWERING THIS QUESTION, I SHALL IGNORE IMPORTANT BUT LESSER OBJECTS OF IT, IN ORDER TO CONCENTRATE ON THE MOST IMPORTANT OF ALL.

GET HOLD OF THE CATALOGUES OF THE COLLEGES IN THE UNITED STATES. YOU WILL FIND COURSES IN INNUMERABLE SUBJECTS. IS THERE ANY COMMON FEATURE IN THESE COURSES? IS THERE ANY AIM WHICH ALL OF THEM HAVE? I THINK THAT THERE

IS A COMMON FEATURE AND THAT EVERY COURSE IS TO HELP THE STUDENT TO LEARN WHAT IS FIRST-RATE; THE PURPOSE OF EVERY COURSE IS TO HELP THE STUDENT TO LEARN WHAT IS FIRST-RATE IN THE PARTICULAR SUBJECT WHICH HE STUDIES. IF IT IS A COURSE IN ENGLISH, THE AIM IS THAT HE SHOULD KNOW WHAT IS GOOD ENGLISH; IF IT IS A COURSE IN AGRICULTURE, THAT HE SHOULD KNOW THE BEST METHODS IN FARMING; IF IT IS A COURSE IN COOKERY OR IN DRESSMAKING IT IS TO SHOW THE PUPIL HOW TO COOK OR TO MAKE DRESSES REALLY WELL. THE SAME IS TRUE OF A COURSE IN ANY OTHER SUBJECT--ITS AIM IS TO SHOW WHAT IS FIRST-RATE IN THAT SUBJECT. THIS IS THE COMMON THREAD THAT RUNS THROUGH ALL EDUCATION. WHETHER WE ARE TEACHERS OR STUDENTS WE OUGHT TO GET FIRMLY IN OUR MINDS THE IDEA THAT WHATEVER ELSE MAY COME BY THE WAY, EDUCATION WILL BE INCOMPLETE AND UNSATISFACTORY IF IT FAILS TO GIVE A CLEAR VIEW OF WHAT IS FIRST-RATE IN THE SUBJECT STUDIED. OTHERWISE WE MAY HAVE GOT SOME KNOWLEDGE, BUT WE SHALL NOT HAVE GOT EDUCATION.

HERE THEN IS A FIRST ANSWER TO THE QUESTION, WHAT IS THE AIM OF EDUCATION? ITS AIM IS TO KNOW THE FIRST-RATE IN ANY SUBJECT THAT WE STUDY, WITH A VIEW TO ACHIEVING IT AS NEARLY AS OUR POWERS ALLOW. IF WE COULD FIX THIS FIRMLY IN OUR MINDS, WE SHOULD NOT STUMBLE THROUGH A VARIETY OF LESSONS, LECTURES, AND BOOKS LIKE A DRUNK MAN, ONLY PARTIALLY AWARE WHERE WE ARE OR WHAT WE ARE DOING. WE SHOULD CEASE TO THINK THAT WE GO TO SCHOOL OR COLLEGE TO PASS EXAMINATIONS OR TO SECURE DEGREES OR DIPLOMAS OR TO SATISFY OUR TEACHERS, THOUGH THESE MAY BE AND ARE INCIDENTAL AND LIMITED OBJECTIVES. WE SHOULD HAVE BROUGHT ORDER INTO OUR EDUCATION BY REALIZING ITS TRUE AIM AND WE SHOULD HAVE DEEPENED IN OUR MINDS THROUGH PRACTICE THE SENSE THAT A WORTHY PURPOSE IN LIFE IS THE DESIRE FOR EXCELLENCE, THE PURSUIT OF THE FIRST-RATE.

SO FAR, SO GOOD. BUT A VERY IMPORTANT QUESTION REMAINS UNANSWERED. WE SHOULD DESIRE EXCELLENCE, PURSUE THE FIRST-RATE. BUT IN WHAT FIELDS? THE DIFFICULTY WITH EDUCATION, AS WITH LIFE, IS THAT IT HAS SO MANY FIELDS. ONE WOULD LIKE TO KNOW THE FIRST-RATE IN ALL OF THEM, BUT THAT IS IMPOSSIBLE FOR THE LIMITED MIND AND ENERGY OF MAN. WHICH, THEN, ARE THE MOST IMPORTANT FIELDS--OR, NARROWING THE PROBLEM FURTHER, WHICH ARE THOSE IN WHICH EVERY HUMAN BEING OUGHT TO KNOW THE FIRST-RATE? THESE SHOULD ENTER INTO THE EDUCATION OF ALL.

THE MOST OBVIOUS FIELD IS OUR JOB IN LIFE, OUR VOCATION IN THE USUAL SENSE OF THE WORD. CLEARLY, WHATEVER IT IS, WE OUGHT TO KNOW THE FIRST-RATE, THE BEST METHODS TO EMPLOY. IN THIS FIELD OF VOCATIONAL EDUCATION, THE MODERN WORLD DOES WELL: WE HAVE A CONSCIENCE ABOUT IT OR, AT ANY RATE, A SENSE OF ITS IMPORTANCE; OUR PROVISION OF VOCATIONAL EDUCATION IS GOOD, AND IN ENGINEERING OR MEDICINE, COMMERCE OR TECHNOLOGY, NURSING OR HOTEL-KEEPING, OR ANY OTHER OF THESE ACTIVITIES WHICH MAKE UP MATERIAL CIVILIZATION, WE BELIEVE IN QUALITY, IN THE FIRST-RATE; WE HAVE A CLEAR IDEA OF WHAT IT MEANS AND WE OFTEN ACHIEVE IT. I SHALL, THEREFORE, SAY NOTHING MORE ABOUT VOCATIONAL STUDIES. IT IS PERHAPS THE ONLY BRANCH OF EDUCATION IN WHICH WE ARE ENTIRELY SUCCESSFUL, AND THERE IS NO RISK OF ITS BEING IGNORED.

AN EDUCATED MAN SHOULD KNOW WHAT IS FIRST-RATE IN THOSE ACTIVITIES WHICH SPRING FROM THE CREATIVE AND INTELLECTUAL FACULTIES OF HUMAN NATURE, SUCH AS LITERATURE, ART, ARCHITECTURE, AND MUSIC. I SHOULD LIKE TO ADD

SCIENCE AND PHILOSOPHY, BUT IN THESE TWO SUBJECTS IT IS DIFFICULT FOR ANY BUT THE EXPERT TO ESTIMATE QUALITY, AND MANY EDUCATED PEOPLE HAVE NOT THE CLOSE KNOWLEDGE NECESSARY TO JUDGE WORK IN THEM. ON THE OTHER HAND EVERYONE HAS CLOSE AND DAILY CONTACT WITH THE OTHER FOUR. ARCHITECTURE SURROUNDS HIM IN EVERY CITY, LITERATURE MEETS HIM ON EVERY BOOKSTALL, MUSIC ASSAILS HIS EARS ON HIS RADIO SET AND FROM EVERY JUKE BOX; AND ART IN ITS PROTEAN ASPECTS OF FORM AND COLOR IS A PART OF DAILY LIFE. THE ARCHITECTURE MAY OFTEN BE BAD, THE LITERATURE AND MUSIC OFTEN PUERILE, THE ART OFTEN UNDESERVING OF THE NAME; BUT THAT IS ALL THE MORE REASON WHY WE SHOULD BE ABLE, IN ALL OF THEM, TO DISTINGUISH GOOD FROM BAD.

TO JUDGE BY THE LITERATURE OFFERED US IN HOTEL BOOKSTANDS AND BY MOST OF THE MUSIC PLAYED ON THE RADIO AND BY JUKE BOXES, WE MIGHT BE MORE DISCRIMINATING IN THESE FIELDS THAN WE ARE. IF IT BE SAID THAT MUSIC AND ART AND LITERATURE ARE NOT ESSENTIALS OF LIFE BUT ITS FRILLS, I WOULD REPLY THAT, IF SO, IT IS CURIOUS THAT THEY ARE AMONG THE FEW IMMORTAL THINGS IN THE WORLD, AND THAT, SHOULD A MAN WISH TO BE REMEMBERED TWO THOUSAND YEARS HENCE, THE ONLY WAY IS TO WRITE A GREAT POEM OR BOOK, COMPOSE A GREAT SYMPHONY, PAINT A GREAT PICTURE, CARVE A GREAT SCULPTURE, OR BUILD A GREAT BUILDING. IF YOU HAVE ANY DOUBTS ABOUT THIS, CONSIDER WHY LONG-DEAD PEOPLE LIKE PLATO AND SHAKESPEARE, MICHELANGELO AND RAPHAEL, ICTINUS AND BRAMANTE, ARE REMEMBERED TODAY.

I HAVE ARGUED THAT NO MAN HAS A RIGHT TO FEEL HIMSELF EDUCATED IF HE DOES NOT KNOW WHAT IS FIRST-RATE IN HIS DAILY OCCUPATION AND (SO FAR AS THIS IS POSSIBLE) IN THOSE FIELDS WHERE THE CREATIVE AND INTELLECTUAL POWERS OF MAN ARE REVEALED. BUT THERE IS ANOTHER JOB MUCH MORE DIFFICULT THAN TEACHING OR NURSING OR BUSINESS OR MEDICINE, IN WHICH WE ARE ALL CONCERNED--THE JOB OF LIVING; AND THERE SURELY, AS MUCH AS IN ANY OTHER PURSUIT, WE NEED TO KNOW WHAT IS FIRST-RATE. IS NOT OUR EDUCATION VERY INCOMPLETE IF WE DO NOT KNOW WHAT IS EXCELLENT IN HUMAN NATURE AND IN LIFE; IF IN THAT FIELD WE ARE TAKEN IN BY SECOND-RATE, SHODDY STUFF? HERE OUR AGE IS FAR LESS SUCCESSFUL THAN IN MEDICINE, OR ENGINEERING, OR THE SCIENCES.

WE NEED CLEARER STANDARDS; OR, TO PUT IT MORE SIMPLY, WE NEED TO HAVE A CLEARER IDEA ABOUT THE DISTINCTION BETWEEN FIRST-RATE AND SECOND-RATE, BETWEEN GOOD AND BAD, IN CONDUCT AND IN LIFE. IGNORANCE ON THIS VITAL SUBJECT IS WRITTEN ALL OVER MODERN CIVILIZATION. OUR AGE CONTAINS A GREAT DEAL OF GOOD--AS MUCH PERHAPS AS ANY AGE. BUT I DOUBT IF THERE HAS EVER BEEN AN AGE IN WHICH GOOD AND BAD WERE SO MIXED TOGETHER AND THE PUBLIC AS A WHOLE SO LACKING IN STANDARDS BY WHICH TO DISTINGUISH THEM. THE TARES GROW WITH THE WHEAT AND THE DIFFERENCE BETWEEN WHEAT AND TARES ESCAPES NOTICE. IF ANYONE THINKS THAT I AM EXAGGERATING, LET HIM LOOK AT OUR FILMS AND, EVEN MORE, AT OUR ADVERTISEMENTS, OUR RADIO, AND AT MANY OF OUR NEWSPAPERS. THOSE RESPONSIBLE FOR SOME OF THESE DO FAR MORE HARM THAN ANY MURDERER: FOR THE FILMS, THE RADIO, THE PRESS ARE AMONG THE CHIEF INFLUENCES WHICH FORM THE PUBLIC VIEW, IMPRESSING ON IT THE VIEW OF LIFE WHICH THEY EMBODY.

BUT WHERE DOES ONE LEARN WHAT IS FIRST-RATE? THE ONLY WAY TO LEARN IT IS TO MEET IT. A MEDICAL STUDENT WILL LEARN SOMETHING FROM SEEING A

GREAT SURGEON ON THE OPERATING THEATER, OR A GREAT DOCTOR IN THE HOSPITAL WARDS, WHICH ALL THE TEXT-BOOKS IN THE WORLD CANNOT TELL HIM. IF ANYONE WISHES TO KNOW HOW TO TEACH, LET HIM GO AND SEE A GREAT TEACHER IN THE CLASSROOM; IF HE WISHES TO KNOW WHAT GOOD PAINTING OR GOOD BANKING IS, LET HIM SEARCH OUT THE BEST EXAMPLES HE CAN FIND IN THEM. IN ANY FIELD THE ONLY WAY TO LEARN WHAT IS FIRST-RATE IS TO SEE IT. AND THE SAME SURELY IS TRUE IN LIFE ITSELF. IF WE WISH TO KNOW WHAT THE GOOD LIFE IS WE MUST MAKE THE ACQUAINTANCE AND, IF POSSIBLE, KEEP THE COMPANY OF THOSE WHO HAVE KNOWN ITS MEANING AND, BETTER STILL, OF THOSE WHO HAVE LIVED IT. BUT WHO ARE THEY? AND WHERE SHALL WE MEET THEM?

IT IS IN ORDER THAT WE MAY MEET THEM, THAT WHAT WE CALL THE HUMANITIES COME INTO THE CURRICULUM. THEY ARE THE SUBJECTS WHICH DEAL WITH MAN. BUT THERE ARE HUMANITIES AND HUMANITIES; THE WORD IS VAGUE, EMBRACING MANY SUBJECTS: THEOLOGY, PHILOSOPHY, LITERATURE, HISTORY, ANTHROPOLOGY, PSYCHOLOGY, LANGUAGES, POLITICS, AND SOCIAL STUDIES; EVEN ECONOMICS AND GEOGRAPHY. CLEARLY THEY DIFFER WIDELY AND ARE ONLY UNITED IN VIRTUE OF ONE ELEMENT COMMON TO ALL OF THEM--THEY ARE CONCERNED WITH MAN. BUT IT IS A FORMIDABLE LIST--ENOUGH TO BURST ANY CURRICULUM AND TO OVERWORK ANY BRAIN.

WE MUST CHOOSE AMONG THEM AND DECIDE WHICH OF ALL THIS MULTITUDE IS THE MOST IMPORTANT FOR OUR PURPOSES. ALL HAVE THEIR VALUE FOR ONE PURPOSE OR ANOTHER. IF, FOR INSTANCE, WE ARE GOING TO DEAL WITH PRIMITIVE PEOPLE, WE MUST HAVE SOME FAMILIARITY WITH ANTHROPOLOGY; IF WE ARE GOING INTO POLITICS OR BUSINESS, WE MUST HAVE SOME KNOWLEDGE OF ECONOMICS. ALL THESE SUBJECTS IN ONE WAY OR ANOTHER THROW A LIGHT ON MAN AND HIS GOINGS ON. THE LEAST HUMAN OF THE HUMANITIES AT LEAST GLANCES AT MAN. BUT WE ARE LOOKING NOT FOR THE SUBJECTS WHICH GLANCE AT MAN OR THROW SIDE LIGHTS ON HIM, BUT FOR THOSE WHICH SHOW HIM FULL FACE, AND, MOREOVER, SHOW HIM AT HIS BEST, SO THAT WE CAN KNOW WHAT HE IS AT HIS BEST. AND HERE SUCH SUBJECTS AS PSYCHOLOGY OR ECONOMICS OR ANTHROPOLOGY, IMPORTANT AS THEY ARE IN OTHER WAYS, GIVE NO REAL HELP. IN THEM WE SEE ONLY A FRAGMENT OF OURSELVES, A PART OF HUMAN NATURE AND NOT THE BEST OR THE MOST CHARACTERISTIC PART. IF WE WISH TO SEE MAN FULL FACE, IT IS TO RELIGION, LITERATURE, AND HISTORY THAT WE MUST TURN.

OF RELIGION, I WILL NOT SPEAK; ADMITTEDLY IN ITS HIGHEST FORMS IT CONTAINS THE PUREST AND FINEST ARCHETYPES OF HUMAN EXCELLENCES, THOUGH IT CAN BE "TAUGHT" (AS IT WAS TO ME AT SCHOOL) WITH ALMOST NO REFERENCE TO THESE ASPECTS OF IT. ITS SURPRISING NEGLECT IN MUCH OF EDUCATION SHOWS HOW LITTLE WE ARE CONCERNED TO HOLD UP TO OUR PUPILS THE NOBLEST EXAMPLES OF LIVING.

OF THE OTHER TWO, HISTORY AND LITERATURE, THE FORMER IS PERHAPS THE LESS ILLUMINATING. IT IS NOT SO PERSONAL AS LITERATURE. MAINLY, IT IS THE RECORD OF MAN AS A SOCIAL BEING, MAKING SOCIETIES WHICH GROW EVER MORE COMPLICATED; IT IS THE RECORD OF THE FORTUNED OF THESE SOCIETIES, THEIR SUCCESSES AND FAILURES, THE STORMS WHICH SHATTERED THEM OR WHICH THEY RODE OUT, THE WISDOM AND FOLLY, THE VIRTUES AND VICES, OF THE OFFICERS AND THE CREWS OF MANY SHIPS OF THE STATE. BUT IT BECOMES MORE PERSONAL IN ITS BIOGRAPHICAL ASPECTS, AND THERE WE MAY FIND LIGHT ON HUMAN NATURE AND ITS EXCELLENCE.

If we are to find it, mere passive reading of a biography, is not enough. We must go to it with questions, taking some famous man and asking what he owes to his heredity, to his environment and to the circumstances of his time, and to his education in the narrow sense of the word. (To the last I am afraid it will be found that in most cases the debt is small.) Note what are the decisive moments in his life, what opportunities he seized or missed; his difficulties and how far he overcame or was baffled by them; his successes; his mistakes and failures; what he did and what he failed to do; his contribution to his age and its importance at the time--and afterwards; his qualities and defects; whether he had the long sight to view problems *sub specie aeternitatis*, in the light of all time and all existence or only the short sight which suffices to deal with the immediate needs of the hour; whether he is significant for all ages or merely for his own. Then, in order that greatness may not be confused with goodness, ask whether or not, in Plato's words, "he arrayed his soul in the jewels proper to its nature, justice and temperance and courage and truth."

If, however, we wish to see man, as I put it, full face, it is to literature that we must turn. There we hear him talking aloud to the world, but really talking to himself, putting on paper the feelings that come to him, so that in literature is recorded every thought, every vision, every fancy, every motion that has ever passed through the human mind. What a record! Is there any better way of learning what men are, so far as it can be learned from books and not from meeting human beings; and, however good our opportunities of meeting them, a lifetime of human contacts could not give us as wide an experience of human nature as literature can give.

Of course all literature does not give us a portrait of human excellence; it shows us human nature but not necessarily, or always, human nature at its best. And just in history one must distinguish between greatness and goodness, and not be dazzled by the genius of a Napoleon or a Bismarck, a Hitler or a Lenin, into ignoring the evil which they did and which lives after them, so in literature and art one much avoid a similar mistake and not allow the genius of a writer to blind us to what is unworthy or inadequate in his vision of life. For our purposes, which is to know the best in human nature, we must turn to the writers that show it. Fortunately--and it can hardly be accident--the greatest writers have also the noblest vision.

Merely from an academic point of view, merely as a matter of curiosity, it is natural to wish to know what is first-rate. But also it has its practical uses for the conduct of our own lives. I do not say that to know the first-rate is the same thing as to achieve it. Unfortunately it is not. Everyone knows what the Roman poet meant when he said, "*Video meliora proboque; deteriora sequor*--I see what is best and I approve it. I follow what is worse." And Saint Paul says much the same thing when he says, "When I would do good, evil is present with me." Yet the people we live with in literature and history in the world of thought, do affect our outlook and even our conduct, just as the people with whom we live in our homes or our daily work affect it. Evil communications corrupt good mores, BUT GOOD COMMUNICATIONS IMPROVE THEM. THERE IS AN ELEMENT OF TRUTH IN DISRAELI'S WORDS: "NURTURE YOUR MIND WITH GREAT THOUGHTS; TO BELIEVE IN THE HEROIC MAKES HEROES."

FURTHER, WITHOUT THESE STUDIES, WE SHALL NEVER KNOW WHAT THE WORLD IS REALLY LIKE. OUR EDUCATION TENDS TO BE SUPERFICIAL. I AM NOT USING THE WORDS IN A BAD SENSE. I ONLY MEAN THAT MUCH OF IT IS CONCERNED WITH THE SURFACE OF LIFE AND TELLS US NOTHING OF ITS DEPTH. THE SURFACE IS VERY IMPORTANT; WE NEED THE SKILLS AND KNOWLEDGE REQUIRED TO COPE WITH THE IMMEDIATE PROBLEMS OF OUR DAY. WE NEED ECONOMICS AND SOCIAL STUDIES AND ANTHROPOLOGY AND THE REST. BUT IMPORTANT AS THEY ARE, THEY DO NOT TAKE US DOWN TO THE ULTIMATE ISSUES AND REALITIES OF LIFE; THEY ARE SUPERFICIAL.

LITERATURE ITSELF CAN BE SUPERFICIAL AND MUCH OF IT IS SO. NOEL COWARD OR HEMMINGWAY IS SUPERFICIAL COMPARED WITH SHAW. SHAW IS SUPERFICIAL AS COMPARED WITH DANTE OR SHAKESPEARE, WHO SHOW US GREATER DEPTHS IN HUMAN NATURE THAN WE SHALL FIND IN THESE LESSER MEN. I AM NOT SUGGESTING THAT WE SHOULD NOT READ SHAW OR COWARD. I ONLY SAY THAT UNLESS WE ARE CONTENT WITH A SUPERFICIAL VIEW OF LIFE, WE SHOULD ALSO READ WRITERS WHO HAVE DEEPER AND LONGER VIEWS, WHO WILL OPEN OUR EYES AND KEEP THEM OPEN TO REALITIES TO WHICH THEY ARE APT TO GROW DIM.

THE TENSENESS AND STRAIN OF OUR DAILY OCCUPATIONS FAVOR SHORT SIGHT. WE HAVE TO FOCUS OUR EYES ON THE BUSINESS OF THE MOMENT, AND THE POWER OF LONG VISION IS EASILY LOST. BUT MAN NEEDS A LONG VISION IN LIFE AND SHOULD VIEW IT THROUGH BIFOCAL SPECTACLES. THROUGH ONE LENS HE SEES THE IMMEDIATE BUSINESS OF THE MOMENT; OTHERWISE HE WILL NOT DO THAT BUSINESS WELL. THROUGH THE OTHER HE SEES LIFE AND OUR OCCUPATIONS AND HIMSELF IN THE LIGHT OF WHAT PLATO CALLS ALL TIME AND ALL EXISTENCE.

IF ANYONE ASKS WHAT THESE WORDS MEAN, HE HAS ONLY TO VISIT THE LINCOLN MEMORIAL AT WASHINGTON AND READ THE INSCRIPTIONS ON ITS WALLS: THE GETTYSBURG SPEECH AND--EVEN MORE--THE MAGNIFICENT CLOSE OF THE SECOND INAUGURAL; OR, MORE SIMPLY, HE CAN READ THEM IN ANY GOOD LIBRARY. LET HIM THEN ASK HIMSELF IF THESE WORDS DO NOT TAKE US BELOW THE SURFACE OF POLITICAL LIFE DOWN TO PERMANENT ISSUES. POLITICIANS IN ALL COUNTRIES ARE CONTINUALLY MAKING SPEECHES; FEW OF THEM ARE OF THIS KIND; IT WOULD BE BETTER FOR THE WORLD IF THEY WERE. LINCOLN WAS A MAN WITH BIFOCAL VISION, A PRACTICAL STATESMAN, DEALING ALL THE TIME WITH THE DAY-TO-DAY PROBLEMS OF POLITICS AND WAR. YET HE WAS A MAN WHO AT THE SAME TIME SAW THEM IN THE LIGHT OF ETERNAL ISSUES. THE FEELING WHICH THESE WORDS OF LINCOLN GIVE IS GIVEN IN ONE WAY OR ANOTHER BY ALL GREAT LITERATURE--BY THE BIBLE, BY PLATO AND THE GREAT GREEKS, BY DANTE, BY SHAKESPEARE. THEY ENLARGE OUR VISION. READ THEM, MAKE THEM YOUR COMPANIONS THROUGH LIFE; OTHERWISE YOU MAY LIVE ON ITS SURFACE AND FORGET ITS DEPTHS.

SURELY IT IS A TENABLE PHILOSOPHY THAT WHEN WE MEET GOODNESS AND GREATNESS WE ARE IN THE PRESENCE OF SOMETHING FUNDAMENTAL IN THE UNIVERSE-SOLID GROUND THAT REMAINS FIRM WHATEVER CONVULSIONS SHAKE THE WORLD. SURELY IT IS IN THEM THAT ONE MEETS THE REAL HUMAN BEING. ANOTHER SIDE OF MAN IS REAL TOO--THE DARK, PETTY, SENSUAL SIDE, WHERE HIS QUARRELS AND JEALOUSIES AND hates and greeds and passions take their rise. But if I had to find the essential characteristic thing in man I should not find it, like Marx, in the economic animal--or, like Freud and many modern novelists, in a sex-ridden phantom; I should find it in man straining his eyes to catch sight of the vision of a better world, and to incorporate what he can see in the life of himself and his society. Is not that the real human being? And when you consider history, is it not through men and women of this type that the progress most worth making has come about? Are not these the lines on which the world has advanced and will continue to advance toward something better?

We need, said Burke, in his stately language, to auspicate all our proceedings with the old warning of the Church, "*Sursum corda*--lift up your hearts." But how, from the levels of our ordinary lives, our average minds can we raise ourselves, if only for a space, to heights beyond our own capacity, even beyond our normal vision? The answer is that we can raise ourselves on the shoulders of those who have walked on higher levels. What unaided we could not do we can do by their help.

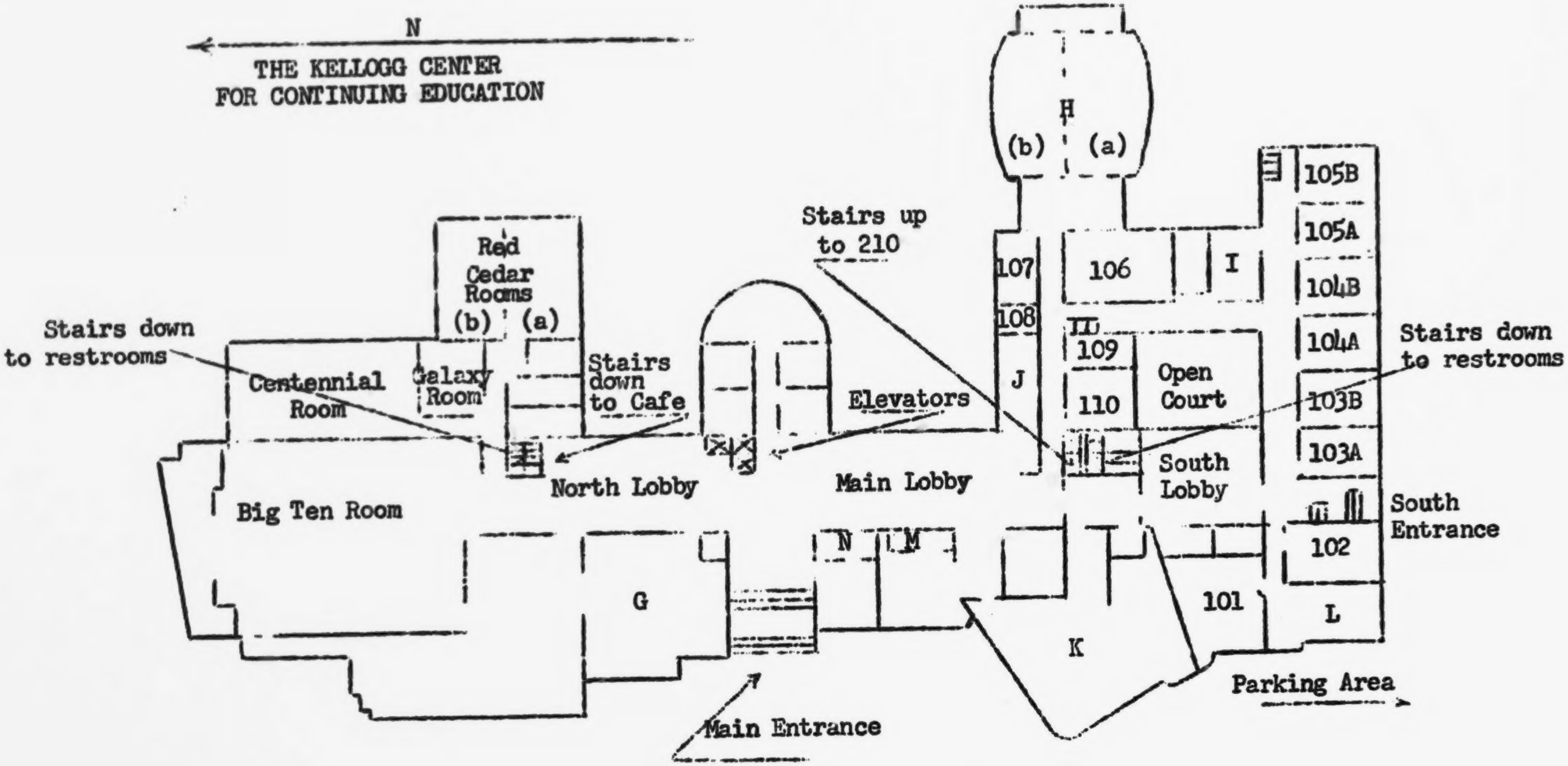
Religion is the greatest instrument for so raising us. It is amazing that a person not intellectually bright, perhaps not even educated, is capable of grasping, and living by, something so advanced as the principles of Christianity. Yet that is a common phenomenon. It is not, however, in my province to talk about religion, but rather to stress the power which great literature and the great personalities whom we meet in it and in history have to open and enlarge our minds, and to show us what is first-rate in human personality and human character by showing us goodness and greatness. Any education which neglects that is incomplete and a very inadequate preparation for life.

-- "The Essentials of Living."
by Sir Richard Livingstone

G State Room
H Lincoln Rooms
I Vista Room
J Library
K Auditorium

L Heritage Room
M Conference Registration Desk
N Hotel Desk
Faculty Lounge - Ground floor of the building below Room 102
Room 210 - Second floor of the building

Main Floor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South Lobby
South Entrance
Stairs down to restrooms
Stairs up to 210
Elevators
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Main Entrance
Parking Area
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Red Cedar Rooms
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Stairs down to Cafe
North Lobby
Galaxy Room
Centennial Room
Stairs down to restrooms
Big Ten Room

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PROCEEDINGS

1965

MICHIGAN STATE UNIVERSITY

SEMINAR
ON LEADERSHIP IN
UNIVERSITY ADULT EDUCATION

KELLOGG CENTER FOR CONTINUING EDUCATION
EAST LANSING, MICHIGAN
FEBRUARY 8 - 11, 1965

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EIGHTH ANNUAL

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EAST LANSING, MICHIGAN

FEBRUARY 8 - 11, 1965

FOREWORD

This publication has been prepared as a special service to the registered participants and the program staff of the 8th Annual Michigan State University Seminar on Adult Education. It includes only the available addresses given during the conference.

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MONDAY, FEBRUARY 8
THEME OF THE DAY: THE IMPACT OF THE KNOWLEDGE EXPLOSION ON UNIVERSITY ADULT EDUCATION DURING THE NEXT DECADE.

ADDRESS: "CONTEMPORARY MAN IN THE AGE OF SCIENCE AND TECHNOLOGY"
DR. CHALMERS W. SHERWIN, DEPUTY DIRECTOR, (RESEARCH AND ENGINEERING), U. S. DEPARTMENT OF DEFENSE

THE FIRST BASIC CHANGE IN MAN'S STATUS OCCURRED 5000 YEARS AGO AS A RESULT OF THE DEVELOPMENT OF AGRICULTURE AND ORGANIZED GOVERNMENT, RESULTING IN CITIES AND "CIVILIZATION." TEN PERCENT OF THE PEOPLE LIVED IN THE CITIES AND 90% ON THE LAND. WITHIN THE LAST 100 YEARS, AND PARTICULARLY IN THE LAST 40 YEARS, WE HAVE ENTERED THE AGE OF THE SCIENTIFIC REVOLUTION WHERE 90% OF THE PEOPLE LIVE IN THE CITIES AND 10% LIVE ON THE LAND. THIS REFLECTS THE VERY HIGH PRODUCTIVITY PER MANHOUR IN FOOD PRODUCTION, BUT SIMILAR INCREASES IN PRODUCTIVITY HAVE OCCURRED IN ALMOST ALL AREAS. KENNETH BOULDING CALLS OUR ERA "POST CIVILIZATION." ITS PROPERTIES AND PROBLEMS ARE UNPRECEDENTED. FOR ONE THING, ONLY ABOUT 30% OF THE WORKERS ACTUALLY PRODUCE THINGS FOR CONSUMPTION, AND 45% ARE ENGAGED IN DISTRIBUTION, RECORD-KEEPING, REPAIR AND SERVICE FUNCTIONS, AND 25% ARE SUPPORTED BY THE PUBLIC SECTOR (MAINLY STATE AND LOCAL) PROVIDING FURTHER SERVICES--EDUCATION, ROADS, MEDICAL RESEARCH, DEFENSE, ETC., ETC. GERARD PIEL CALLS THE PUBLIC SECTOR "CERTIFIED CONSUMERS," AND PREDICTS THEIR CONTINUED GROWTH. INDEED, ONE CAN ARGUE THAT MOST OF THE REALLY URGENT NEEDS OF SOCIETY MUST BE FINANCED EITHER ENTIRELY OR IN PART BY PUBLIC FUNDS IN ONE FORM OR ANOTHER, SUCH AS PARKS, EXPANDED EDUCATION, ASSISTANCE TO UNDER-DEVELOPED AREAS HERE AND ABROAD, SPACE EXPLORATION, EXPANDED RESEARCH, PUBLIC TRANSPORTATION IN CITIES, RECONSTRUCTION OF CITIES, CLEAN RIVERS, ETC. THE KEY FEATURE OF THESE NEEDS IS THAT THE BENEFITS ARE DISTRIBUTED SO WIDELY OR ARE DELAYED SO LONG IN TIME, OR ARE SO EXPENSIVE, OR SO HAZARDOUS THAT INDEPENDENT PRIVATE FUNDING AND MANAGEMENT IS NOT FEASIBLE.

THERE IS THEN, I BELIEVE, NO ALTERNATIVE BUT TO CONTINUE TO DEVELOP THE COMPETENCE, EFFICIENCY AND GENERAL EXCELLENCE OF GOVERNMENT AT ALL LEVELS. THIS IS FULLY CONSISTENT WITH OUR DEMOCRATIC TRADITION, FOR THE GOVERNMENT IS STILL THE SERVANT OF THE PEOPLE THROUGH OUR DEMOCRATIC PROCESSES. IT IS ONLY THAT THE NEEDS OF OUR ADVANCED SOCIETY WHICH THE GOVERNMENT SERVES UNIQUELY OR BEST ARE NOW 25% (AND RISING) RATHER THAN THE 10% OR SO OF A FEW DECADES AGO.

IT IS INTERESTING TO NOTE THAT THE GROWTH OF THE FEDERAL GOVERNMENT IN THE PAST 100 YEARS HAS BEEN PRIMARILY IN THOSE AREAS WHOSE PURPOSE IS EITHER TO PROMOTE SCIENCE AND TECHNOLOGY OR TO REGULATE ITS CONSEQUENCES IN THE PUBLIC INTEREST.

THE NEW NEEDS, FURTHERMORE, ARE IN THE MAJORITY OF CASES FULFILLED BY SOLUTIONS WITH A HIGH TECHNOLOGICAL CONTENT--WATER DESALINATION, SPACE EXPLORATION, RESEARCH OF ALL TYPES, THE SUPERSONIC TRANSPORT, MODERN DEFENSE, AUTOMATED AIDS TO EDUCATION, ETC. THUS, THE GOVERNMENT AT ALL LEVELS WILL HAVE TO DEVELOP GREATER COMPETENCE IN UNDERSTANDING AND MANAGING TECHNOLOGICAL ENTERPRISES, EVEN THOUGH, AS IS NOW THE CASE, MOST OF THE IMPLEMENTATION IS ACCOMPLISHED BY PRIVATE ORGANIZATIONS.

FINALLY, THE PUBLIC MUST HAVE AN IMPROVED UNDERSTANDING OF THE CONTENTS OF SCIENCE AND TECHNOLOGY; THEY MUST RECOGNIZE IT FOR WHAT IT IS--THE PRIMARY TOOL FOR CHANGE IN THE WORLD. THEY MUST INSURE BY UNDERSTANDING AND CLOSE ATTENTION THAT ALL ADMINISTRATION, BUT PARTICULARLY THE TECHNICAL ADMINISTRATION WITHIN THE GOVERNMENT, IS OF THE HIGHEST CALIBER AND ALSO FULLY RESPONSIVE TO DEMOCRATIC CONTROL. ONLY THUS, I BELIEVE, CAN BE ATTAINED A DEMOCRATIC SOCIETY WHICH IS RICH, INTERESTING, CREATIVE, AND BEAUTIFUL RATHER THAN RICH, SHODDY, WASTEFUL AND UGLY.

Monday, February 8
Theme of the Day: The Impact of the Knowledge Explosion on University Adult Education during the Next Decade.

Address: "SCIENCE--SLAVE, MASTER, OR HELPER OF MAN"
Dr. LeRoy G. Augenstein, Professor and Chairman,
Department of Biophysics, Michigan State University

Throughout the ages, man has been concerned with who and what he is, and also with why he is here. Even though these questions intrigued and challenged him, he could do nothing about them; but now science has suddenly given us the capability of altering not only our environment, but also ourselves if we so desire. In order to indicate how profound this change and challenge is going to be, let me tell you about advances in three areas of science.

My first topic will be concerned with our new-found ability to predict that if a set of parents has an abnormal child, what their chances are for having a second or third such child. The second scientific area deals with a way of perhaps altering the heredity of an unborn child, *if we so desire*. And finally, I will consider how we may continue people's lifespan, perhaps almost indefinitely, by making spare parts for them.

Science Can Predict Probability of Abnormal Child

So let me begin with the first of these topics--our ability to predict the probability a set of parents may have a congenitally abnormal child. Work in this area really got in full swing about 1940, and has progressed very rapidly since that time. As a result today we can say that if either of two parents has Huntington's Chorea (this is a form of spastic seizure) they will pass it on to their offspring with a chance of one in two. In other words, this is a dominantly controlled trait. We also know that if a set of parents has an albino child, the chance that they will have another is one in four: this is a recessively controlled affliction.

There are three disorders in formation of the central nervous system which tend to "run together"--we don't know why at the moment. Let me describe these three maladies and then give their probabilities. In anencephaly, a large fetus is formed with only a primitive brain stalk but none of the higher brain functions which we normally associate with human beings. Fortunately, many do not survive much beyond a few hours. In hydroencephaly, the barrier between the spinal column and the brain is imperfect so that a large amount of spinal fluid accumulates in the brain itself, and these individuals have very large heads. Normally, they exist almost as vegetables, although new surgical techniques now offer hope of helping them. The third malfunction in this category is spina-bifida. In this situation the vertebrae fail to fuse properly. A good surgeon with skill and a little luck can take a piece of bone from the leg, graft it in, and these individuals can go on almost in normal fashion.

If a set of parents have a child with any one of these three maladies, the chances that their next child will be similarly afflicted or that the next pregnancy will be a stillbirth is one in four.

We also know that the probability of monogolism is very closely tied to the age of the mother. In other words, the chances a mother of age 20 will have a mongoloid child is about five in 10,000. For a mother 30-35, the chances go up to about two in 1,000, and by the time she is 40 or over, the chances are one in a hundred, or perhaps even 1 in 40. This is for one type of mongolism. We also know what causes mongolism. Normally, each of you get 23 pairs of chromosomes--23 from your mother, 23 from your father--so that you should normally have 46. A mongoloid has 47; they have one small extra chromosome. Normally, this depends on the age of the mother and this extra chromosome just appears free in the cells. Occasionally, however, a different kind of situation exists, in which this small chromosome gets stuck to one of the larger chromosomes. Once this happens in either the mother or father, the chance that they will have another such child is about *one in three*.

Now when we say that the chances are one in a hundred, we cannot say that if Mother X is pregnant, she is going to have a mongoloid. All we can say is that if a hundred mothers over 40 become pregnant, one of them is going to have a mongoloid. And we can say this with considerable certainty.

The reason I've belabored these statistics is to give you some feeling for the amount of information we can now give you about an *unconceived* individual--what he will be like. Now that we can make these predictions, we need to begin to ask the question: Are there not some situations in which a child would be better to have never been conceived at all? If, in fact, the answer that you give is yes, then what steps should we take to guarantee the right of this individual not to be conceived? In our society once a child has been conceived it has the right not to be aborted. Similarly, once an individual is born, he acquires all kinds of rights which are guaranteed by our laws. But an unconceived individual is an hypothetical entity who has no rights, and yet, we can tell you an awful lot about his *probable* characteristics.

Who Shall Decide Right Not to Be Conceived?

Thus, we must begin to ask the question: Should such an hypothetical individual have rights?--specifically, the right not to be conceived. And if so, who shall be the guarantor of this right? Should it be the parents? Ideally, the answer would be, yes, if we could counsel them as to what their chances may be so as to avoid abnormalities. At the moment in this country we have 28 such counseling centers. The one for this state is at the University of Michigan under the direction of Dr. James Neil. They provide an excellent service. Unfortunately, though, some of these centers have counseled parents who have then had as many as three children with malfunctions of the central nervous system formation. There are also families who have been counseled and yet have as many as three mongoloids.

Thus, should society begin guaranteeing rights for these unconceived? If so, who shall decide? Who within society? Certainly, we dare not say that some parents shall not have children, unless we ask very carefully the basic questions, What is man? and What is to be his purpose here? Some people would argue that the best thing that can happen to an individual is to be conceived. There are others who would argue just the opposite. Obviously, we dare not rush pell-mell into such a thing unless we have very carefully considered these questions. But the same questions will be raised in the area I want to discuss next, so let me go on.

SCIENCE LEARNING MYSTERIES OF HEREDITY

ONE OF THE OUTSTANDING SUCCESSES OF SCIENCE IN THE PAST FEW YEARS HAS BEEN TO BEGIN TO UNDERSTAND WHAT IT IS THAT DETERMINES THE HEREDITY OF EVERY LIVING THING. WE KNOW THAT THE COLOR OF YOUR HAIR, THE COLOR OF YOUR EYES, TO SOME EXTENT HOW TALL YOU ARE, TO SOME EXTENT HOW INTELLIGENT YOU ARE IS DETERMINED BY THE NUCLEIC ACIDS IN YOUR CELLS. INITIALLY, HALF COMES FROM YOUR MOTHER AND HALF FROM YOUR FATHER, AND FROM THEN ON THIS NUCLEIC ACID IS DUPLICATED OVER AND OVER AGAIN AT EACH CELL DIVISION. THESE NUCLEIC ACIDS ACT AS THE BLUEPRINTS FOR DETERMINING ALL THE INFINITE DETAILS WHICH IS YOU. FURTHERMORE, WE CAN MODIFY THIS HEREDITARY MATERIAL, AT LEAST IN BACTERIA. FOR EXAMPLE, IF WE TAKE ONE KIND OF BACTERIUM WITH QUITE EASILY RECOGNIZABLE PROPERTIES, GRIND IT UP, EXTRACT ITS NUCLEIC ACID, AND SEE TO IT THAT IT GETS INTO A SECOND KIND OF BACTERIUM, THEN THIS SECOND KIND IS TRANSFORMED. IN OTHER WORDS, THE SECOND TYPE OF BACTERIUM TAKES ON THE PROPERTIES OF THE FIRST, ALTHOUGH ORIGINALLY IT DID NOT HAVE THESE PROPERTIES. IT HAS BEEN TRANSFORMED--A NEW BLUEPRINT OR A NEW FACTORY MANAGER HAS COME IN AND ALTERED THE OUTPUT OF THIS CELL.

AT THE MOMENT WE CANNOT DO THIS IN A CONTROLLED WAY IN HUMAN BEINGS, BUT EACH OF YOU HAS HAD MANY OF YOUR CELLS TRANSFORMED BY VIRUSES. A VIRUS IS NOTHING MORE THAN A PACKAGE OF NUCLEIC ACID WITH ANOTHER CHEMICAL--PROTEIN--WRAPPED AROUND THE OUTSIDE FOR PROTECTION. THEY COME IN A VARIETY OF FORMS--SOMETIMES THEY'RE LONG AND ROD-LIKE (SOMETHING LIKE A PENCIL); IN OTHER CASES THEY'RE SHAPED LIKE A LOLLIPOP WITH A HANDLE AND A VERY BIG HEAD CONTAINING THE NUCLEIC ACID. WHEN ONE OF THESE ATTACKS A CELL, IT COMES UP STALK FIRST, THE STALK DISSOLVES A HOLD IN THE WALL OF THE CELL, ITS NUCLEIC ACID IS INJECTED INTO THE CELL AND TRANSFORMS THE CELL.

MADE-TO-ORDER VIRUSES COULD WORK WONDERS

MOST ARE PRETTY LOUSY TRANSFORMATIONS BECAUSE YOU GET A SNUFFLY NOSE, OR A FEVER BLISTER, OR POLIO, OR PERHAPS EVEN LEUKEMIA. (IT NOW APPEARS THAT PERHAPS EVEN LEUKEMIA IS A VIRUS-CAUSED DISEASE.) BUT WE CAN LOOK FORWARD TO THE DAY WHEN WE MAY BE ABLE TO UNDERSTAND JUST HOW IT IS THAT THIS VERY COMPLICATED NUCLEIC ACID CAN ACT AS A BLUEPRINT, OR A FACTORY MANAGER TO DETERMINE THE FUNCTIONING OF EACH OF YOUR CELLS. IF WE CAN DO THIS, THEN IN THEORY AT LEAST, WE CAN MAKE MADE-TO-ORDER VIRUSES TO CORRECT DEFICIENCIES. IN OTHER WORDS, WE COULD CORRECT CONGENITAL ABNORMALITIES.

AT THE MOMENT WE DON'T HAVE THIS CAPABILITY. YOU CAN'T GO TO THE DRUG STORE OR YOUR DOCTOR AND ORDER THESE WONDERFUL VIRUSES, BUT WE CAN GUESS HOW WE MIGHT PROCEED, IF WE CAN ONCE SOLVE SOME OF THE FUNDAMENTAL PROBLEMS. WE PROBABLY WOULD NOT TRY AND MAKE CHANGES IN THE ADULT INDIVIDUAL, BECAUSE EACH OF US HAS ABOUT ONE TRILLION CELLS IN OUR BODIES. THE CHANCES OF GETTING THE CORRECT NUCLEIC ACID INTO EACH IS PRETTY REMOTE. THUS, WE SHOULD GO TO THE GERM CELLS TO DO OUR TRANSFORMING. FURTHER, AT EACH EJACULATION SOME TWO BILLION SPERM CELLS ARE INVOLVED, AND SO AGAIN THE CHANCES OF GETTING THE PROPER NUCLEIC ACID INTO EACH ONE IS QUITE SMALL. HOWEVER, AT THE TIME OF PUBERTY, WHEN YOU GIRLS AND WOMEN STARTED MENSTRUATING, ALL 500-1,000 EGGS, WHICH YOU WILL LATER OVULATE AND WHICH ARE THEREFORE POTENTIAL INDIVIDUALS, ARE FORMED AND PRESUMABLY AVAILABLE FOR TREATMENT. THUS, IF WE COULD GET OUR VIRUS INTO THE OVARIES THEN IN PRINCIPLE AT LEAST, WE COULD CORRECT ABNORMALITIES BEFORE THEY HAVE A CHANCE TO OCCUR. AS YOU CAN SEE, SUCH A SCHEME HAS AN IMPORTANT CONSEQUENCE BECAUSE THE MANIPULATION MUST BE DONE WITHOUT THE POTENTIAL INDIVIDUAL HAVING A CHOICE IN THE MATTER. AND SO, WHAT KINDS OF PROBLEMS WILL ARISE?

WE DON'T HAPPEN TO WORK ON THIS IN OUR LAB. BUT LET'S SUPPOSE THAT WE DID, AND THAT NEXT YEAR AT THIS TIME WE CAME OUT WITH A NEW VIRUS WHICH HAS TO BE INJECTED INTO YOUNG GIRLS AT THE AGE OF PUBERTY, AND WILL GUARANTEE THAT HER OFFSPRING WILL NOT HAVE CLEFT PALATE, CLUB FOOT, MONGOLISM, DIABETES, ETC. MOST WOULD SAY: THIS IS A GREAT THING; ALL YOUNG GIRLS SHOULD HAVE THIS. BUT ONE YEAR IS KIND OF A SHORT TIME FOR SUCH A CRASH PROGRAM, AND SUPPOSE WE HAVE A SNEAKING SUSPICION THAT THESE OFFSPRING WILL COMMIT MURDER WITH TEN TIMES THE NORMAL PROBABILITY. WE WOULD NOT BE ALLOWED TO PUT THIS ON THE MARKET, AND QUITE RIGHTFULLY SO, BECAUSE THE THINGS WE WOULD BE BUYING WOULD NOT BE WORTH THE PRICE THAT WE WOULD BE PAYING.

BUT SUPPOSE A SECOND YEAR WE COME OUT WITH A NEW IMPROVED VERSION, WHICH RETAINS ALL THE GOOD FEATURES PLUS THE FACT THAT THE BOYS WILL BE SIX FEET FIVE, SO THAT WE WOULD HAVE UNIFORMLY GOOD BASKETBALL TEAMS IN EVEN THE SMALL SCHOOLS AND THE GIRLS WOULD BE BEAUTIFUL MOVIE QUEENS TO GO WITH THESE WONDERFUL PHYSICAL SPECIMENS. FURTHERMORE, WE HAVE REDUCED THE SIDE EFFECTS TO WHERE ALL WE'VE DONE IS TO INCREASE THE CHANCE OF SCHIZOPHRENIA BY A FACTOR OF TWO. I'VE CHOSEN THESE EXAMPLES VERY CAREFULLY BECAUSE WE THINK MAYBE WE CAN TREAT SCHIZOPHRENIA BY OTHER MEANS.

IF YOU'VE BEEN UNFORTUNATE, AS WE WERE IN OUR FAMILY, TO HAVE A CONGENITAL ABNORMALITY OCCUR, YOU WOULD SAY THIS IS A PRETTY GOOD VIRUS, BECAUSE THE THINGS YOU WOULD BE BUYING ARE WORTH WHAT WE WOULD HAVE TO PAY. UNDOUBTEDLY, THIS VIRUS WOULD GO INTO WIDESPREAD USE. BUT AGAIN, CAN YOU REALLY ANSWER WHETHER THIS IS A GOOD OR BAD VIRUS OR WHETHER ANY VIRUS IS GOOD OR BAD UNLESS YOU ANSWER THE BASIC QUESTION: WHAT IS MAN AND WHY IS HE HERE? MORE IMPORTANTLY, WHO IS TO DECIDE HOW THIS SHOULD BE USED AND HOW IT SHALL BE TESTED? SUCH VIRUSES CANNOT BE TESTED IN ANIMALS; THEY WOULD HAVE TO BE TESTED IN MAN.

WORLD FACES MANY COMPLEX DECISIONS

CLEARLY, THESE WONDERFUL OPPORTUNITIES ARE GOING TO RAISE EXTREMELY COMPLEX PROBLEMS. BUT IF YOU HAVEN'T THOUGHT ABOUT THESE THINGS IN THE PAST, DO YOU REALIZE JUST HOW COMPLEX THEY ARE. LET ME GIVE YOU AN EXAMPLE WHICH MAY HELP TO INDICATE THE ORDER OF COMPLEXITY.

IN 1956, ADLAI STEVENSON MADE AS PART OF HIS PRESIDENTIAL CAMPAIGN THE PROPOSAL THAT WE SHOULD STOP TESTING NUCLEAR BOMBS UNILATERALLY. I WAS WORKING IN ONE OF THE NUCLEAR INSTALLATIONS AND WAS ASKED TO PARTICIPATE IN A PUBLIC FORUM DISCUSSING WHETHER THIS WAS A GOOD, BAD OR INDIFFERENT IDEA. ONE OF THE MEN ON THE PANEL STOOD UP AND SAID THAT LINUS PAULING HAD CALCULATED THAT FOR EVERY HYDROGEN BOMB THAT WAS EXPLODED, 10,000 LEUKEMIC CHILDREN WOULD BE PRODUCED. HE ARGUED THAT THIS WAS SUCH A FANTASTIC PRICE THAT NOTHING COULD BE WORTH IT, AND SAID WE MUST STOP TESTING BOMBS IMMEDIATELY.

ANOTHER MAN JUMPED UP AND SAID: "JUST A MOMENT. I'VE JUST RETURNED FROM INDIA, WHERE EVERY YEAR ONE PER CENT OF THE POPULATION DIES OF MALNUTRITION. THAT'S FOUR MILLION PEOPLE. AT THIS TIME ONE-HALF OF THE HEAT, LIGHT, AND POWER IN INDIA IS OBTAINED BY BURNING DRIED COW DUNG, AND IF WE COULD FIND SOME CHEAP SOURCE OF POWER THEY COULD USE THIS FOR MANURE ON THE FIELDS FOR FERTILIZER TO HELP SOLVE THEIR MALNUTRITION PROBLEM. A PROMISING WAY TO GET CHEAP POWER WOULD BE TO TAME THE HYDROGEN BOMB." THUS, THE DISCUSSANT ADDED, IF BY EXPLODING ONE HYDROGEN BOMB, WE BROUGHT HYDROGEN POWER ONE YEAR CLOSER, THEN WE SHOULD BALANCE 10,000 CHILDREN WHO DIE OF LEUKEMIA AGAINST 4,000,000 INDIANS DYING OF MALNUTRITION. PUT IN THIS WAY, IT WOULD BE CRUEL BUT IT'S A BLACK AND WHITE DECISION.

We now know it is a false comparison. Exploding hydrogen bombs does not bring hydrogen power one year closer, it presumably buys a political stalemate--and having been behind the Iron Curtain for a short time and had Iron Curtain people working in my laboratory, I can tell you this is a very dear thing to have bought. By the same token, we now know that we do not produce 10,000 leukemic children with each bomb, but the price is not zero! It's less than we once thought, but it is not zero. Now suddenly, you see, our nice black and white comparison has evaporated. How do you compare the value of the thing we're buying--political stalemate--with the price that we're paying--genetic damage? This is like comparing applies and oranges; they are not alike. And it is precisely this kind of complexity with which we're going to be faced more and more in the future.

Solution to Population Explosion Will Be Necessary

Perhaps at this point some are sitting back and saying--he's giving us a lot of science fiction; we'll never have to face up to these questions; none of these things will ever come to pass. Quite obviously the genetic counseling about abnormal children is already with us, and we can and should perhaps be doing something about it. Some geneticists argue that we can begin to do some genetic surgery in 15 years; others say it won't come for a hundred. But whether it ever comes or not, we're going to have to face up to these questions because of the population explosion.

How many of you, for example, knew that of all of the people who have ever lived on the earth, as nearly as we can estimate, about 1 in 20 or 1 in 25 are alive right now. At the moment our increase in population is 1.5 per cent per year over the whole face of the earth. Simply applying the formula for compound interest, we know that in 60 years population will double; in 600 years there will be one square yard for each person over the whole face of the earth; in 1,700 years, at this rate, the mass of humanity would exceed the mass of the earth; and if we provide platforms from which to continue procreation, in 6,000 years the mass of humanity would exceed the mass of the known universe and the area of people would be increasing at the speed of light. I have given these numbers to indicate that those who would argue there must be no control of the population are talking sheer nonsense. More than nonsense, they're leading us down the road to catastrophe, because as the cliche goes: something's gotta give. Although few would argue we should not control population, there must be plenty of argument about the level at which we should control population and by what means.

Again, in considering the level at which we should hold population constant and the methods to use we must carefully consider why we are here. Some would argue that to control population we should let every woman have only two children. There are others who argue that with all the congenital abnormalities children have we should allow only the "perfect" parents to have children. I'm not arguing for either of these two extremes. My only point is, we've got to face up to these questions. But, how soon?

In the case of the population explosion, the numbers above are actually conservative numbers based upon 1 per cent increase per year. There are many regions of the world where the annual increase is 3 per cent. On that basis, my numbers of 60, 600, 1,700, and 6,000 become 25, 250, 600, and 2,000 years. Accordingly, many of us feel that we have 25 to 50 years in which to get a workable world-wide--and I emphasize world-wide--agreement on how and at what levels we should begin to control population.

Two or three points should be made here. One is that this is not a new question. In the past, mankind has worried about why we are here, but basically we could do little about it. In fact, any time science has forced mankind to once again think what man is all about, we've had big controversies. For example, Copernicus came along and said the earth is not only not the center of the universe, it's only a dust speck. Many said this is down-grading man; this cannot be true, and we had a hundred-years controversy. Darwin came along later and said man was not created from a ball of clay as it says in Genesis, but has evolved over many millions of years. Again many people said this is down-grading man; this can't be so, and we're still in the midst of this controversy.

Man Not Downgraded; Can Play God

Now, science is giving us the capability to push the pendulum the other way. We're not down-grading man anymore. Suddenly we're giving man the capability to play God, if he so desires. Many will argue that man is a creature of God; he should never presume to do this. There are others, and I would include myself in this category, who say that I believe my creator gave me a brain not to dance at the end of a string like a marionette, but to do something with my brain. Thus, if I'm given the opportunity to literally play a sub-god, then I must accept this responsibility. But whichever side you take, this is basically the question with which we are faced. Now we not only ask the question why is man here, but suddenly we can do something about it.

Spare Parts for People Possible; Poses New Problems

At this point I will describe another scientific advance which will present us a slightly different question. So far I've been asking what are our obligations to the unborn. The possibility of making spare parts for people is going to bring a new responsibility to the individual who is already here.

Many of you have read in the newspapers and magazines about the beautiful operations in which an organ from one individual or even from one species can be transplanted into another individual. At the moment there is a man who has had two chimpanzee kidneys supplementing his own deficient ones for almost a year. These operations have almost become routine between identical twins. In other words, the chances are almost 100 per cent that they will work. Between unlike individuals though, the problems are very great. Not only must the surgeon be skillful, but we must also knock out the ability of the body to fight off this foreign invasion. That is, if a kidney from one of you people were transplanted into my body, my body would say those aren't the usual cells and would try to get rid of them. We can knock out the body's immunity, but then another problem arises because now when a bacterium of some sort comes along, the body's ability to resist is knocked out. Most of the transplant operations at the moment are not so much plagued by the operation, or even knocking out the body's immunity, but by subsequent infections for which we have no antibiotics.

There is another problem, and that is that if we were to transplant a kidney from you to me, you must give up your kidney. If your other kidney goes bad later, then you're just out of luck.

The ideal would be if we could make spare parts from the person's own cells. Again, we can see how to do it; we cannot do it at the moment, but surprising progress is being made. You see, when the sperm and egg first united to form

EACH ONE OF YOU, ALL OF THE INFORMATION WAS THERE IN THAT SINGLE CELL TO MAKE YOU IN ALL YOUR COMPLEXITY. BUT SOMEHOW IN THE TWO-CELL, THE FOUR, THE EIGHT, THE SIXTEEN, THE THIRTY-TWO CELL STAGE, THESE CELLS BEGAN TO DIFFERENTIATE. ONE GROUP SAID SO LONG, I'M GOING TO BECOME A KIDNEY, YOU'RE GOING TO BECOME A HEART, AND THEY WENT THEIR SEPARATE WAYS DISREGARDING A PART OF THE ORIGINAL INFORMATION.

THE TRICK, WOULD NOW BE TO TAKE CELLS, WHICH HAVE ALREADY BECOME DIFFERENTIATED OUT OF THE BODY, GET THEM TO GROW IN A TEST TUBE, AND GO BACK AND HEED THIS INFORMATION. AT THE MOMENT WE CAN TAKE CELLS OUT OF A PERSON'S BODY, AND WE CAN GET THEM TO GROW IN A TEST TUBE. USUALLY, IF THE CHROMOSOME NUMBER STAYS CONSTANT AT 46, THE TISSUE DOESN'T GROW; WHEREAS IF THE TISSUE DOES GROW, THE CHROMOSOME NUMBER GOES UP AROUND 80 TO 120. IN OTHER WORDS, THESE ARE ABNORMAL CELLS. BUT SOME HUMAN TISSUE CAN BE GROWN WITH THE NORMAL CHROMOSOME NUMBER IN A TEST TUBE. THE TRICK IS NOW TO GET IT TO GO BACK AND REMEMBER. WE CANNOT DO THIS AT THE MOMENT AND WHOEVER SOLVES THAT PROBLEM IS GOING TO WIN HIMSELF A WELL-DESERVED NOBEL PRIZE. BUT THE POINT IS WE HAVE SOME PROMISING LEADS.

AGAIN, THIS WOULD BE A WONDERFUL OPPORTUNITY FOR THE PERSON FACING SUDDEN DEATH; BUT PROBLEMS WILL ALSO ARISE. LET'S GO TO THE EXTREME SITUATION TO SEE HOW. SUPPOSE THAT IN THE DISTANT FUTURE A MAN GOES TO HIS DOCTOR FOR HIS 500TH ANNUAL CHECK-UP, AND THE DOCTOR SAYS, "YOU'RE IN PRETTY GOOD SHAPE, EXCEPT THAT FOURTH LIVER OF YOURS IS ON THE BLINK; LET ME SNIP OUT A LITTLE TISSUE, AND COME BACK IN TWO WEEKS AND I'LL PLUG IN A NEW ONE." AND THE MAN SAYS, "NO, I DON'T WANT TO. A HUNDRED AND FIFTY YEARS AGO I HAD A BAD PSYCHOLOGICAL EXPERIENCE WHICH MY PSYCHIATRIST HASN'T BEEN ABLE TO GET ME TO FORGET. I'VE LIVED A FULL LIFE; I WANT TO DIE."

IN OUR SOCIETY, AT THE MOMENT, A PERSON DOES NOT HAVE THE RIGHT TO DIE. HE HAS THE RIGHT TO LIVE, AND THIS RIGHT IS GUARANTEED, QUITE RIGHTFULLY. BUT AT THE MOMENT, LEGALLY, A PERSON DOES NOT HAVE THE RIGHT TO DIE. OF COURSE, THOSE OF US WHO HAVE HAD RELATIVES IN TERMINAL CASES OF DISEASES, KNOW THAT SOMETIMES THESE LAWS ARE CIRCUMVENTED: WE HAVE A HODGE-PODGE OF LAWS, AND IT'S A VERY BAD SITUATION--FOR THE DOCTORS AND THE FAMILIES. SUDDENLY A PERSON IS FACED WITH THE QUESTION: WILL I BE BETTER OFF TO QUIT THIS EARTH RIGHT NOW OR TO STRUGGLE ON IN GREAT PAIN FOR SIX MONTHS DOING NOTHING? PRECISELY AT THE TIME WHEN SUCH A CRITICAL DECISION MUST BE MADE, THE PEOPLE ARE IN THE WORST POSSIBLE CONDITION TO MAKE IT BECAUSE OF EMOTIONAL STRESS.

DO PEOPLE HAVE RIGHT TO CHOOSE TIME TO DIE?

THUS, WE MUST FACE UP TO THIS QUESTION: DO PEOPLE NOT ONLY HAVE A RIGHT TO LIVE, BUT DO THEY ALSO HAVE A RIGHT TO CHOOSE THEIR TIME OF DYING? IN OTHER WORDS IS IMMORTALITY SOMETHING WE SHOULD ACHIEVE ON THIS EARTH, OR IS IMMORTALITY SOMETHING THAT SHOULD BE RESERVED FOR A GOOD PLACE IN A LIFE HEREAFTER? AGAIN, IF WE DECIDE THAT PEOPLE DO HAVE THE RIGHT TO DIE AT SOME TIME IN THE FUTURE, THEN WHO IS TO DECIDE? SHALL THIS RIGHT RESIDE ONLY WITH THE RELATIVES? SHALL IT RESIDE WITH THE RELATIVES, A JUDGE, A DOCTOR, AND A CLERGYMAN OF SOME SORT? WHERE ARE THESE RIGHTS TO BE ADMINISTERED?

WELL, THESE ARE THE KINDS OF QUESTIONS WE'RE GOING TO HAVE TO FACE UP TO. IT'S ALSO IMPORTANT FOR US TO REALIZE THAT WE'LL NEVER GO TO THE POLLS SOME BRIGHT NOVEMBER DAY AND VOTE ON WHETHER WE SHALL PLAY GOD OR NOT PLAY GOD. THAT ISN'T THE WAY IT'S DONE. NO, THESE MOMENTOUS ISSUES WILL BE ANSWERED A LITTLE BIT AT A TIME. UNFORTUNATELY, ALREADY DECISIONS ARE BEING MADE IN THESE AREAS, BUT BY DEFAULT. FOR EXAMPLE, MY WIFE AND I WERE ALLOWED TO BUY AN ACRE OF LAND

WITH A HOUSE ON IT. THE ONLY QUESTION ASKED WAS--DO YOU HAVE ENOUGH MONEY? AT THAT MOMENT A DECISION WAS MADE ABOUT THE POPULATION LEVEL IN THIS COUNTRY, BECAUSE ULTIMATELY, THE FINAL LEVEL OF POPULATION THAT WE CAN SUPPORT WILL BE DECIDED BY HOW MUCH FOOD WE CAN PRODUCE. SO LONG AS MY HOUSE AND TREES ARE ON THAT LOT, YOU CANNOT GROW FOOD ON IT, AND SO A DECISION WAS MADE. EVERY TIME A SUPERHIGHWAY IS PUT THROUGH, A DECISION IS MADE. HOW MANY OF YOU KNEW, FOR EXAMPLE, THAT IN THIS COUNTRY THERE IS AN AREA THE SIZE OF GEORGIA COVERED BY ASPHALT AND CONCRETE. THAT'S ALMOST FIVE PER CENT OF THE ARABLE LAND. THUS, DECISIONS ARE BEING MADE; BUT I EMPHASIZE BY DEFAULT. THIS IS THE WAY DECISIONS WERE MADE PRIMARILY IN THE CASE OF NUCLEAR TESTING. I HAPPEN TO AGREE WITH THOSE DECISIONS; BUT IT WAS TRAGIC THAT MOST PEOPLE PAID SO LITTLE ATTENTION. OBVIOUSLY WE CANNOT AFFORD TO HAVE THIS HAPPEN IN THE AREAS I'VE BEEN TALKING ABOUT.

WHO SHALL MAKE THE DECISIONS?

THE FINAL THING TO DISCUSS IS WHO SHALL PARTICIPATE IN THESE DECISIONS? ONE POSSIBILITY, AND THAT'S THE TREND THESE DAYS, IS TO PASS THESE DECISIONS OFF TO SOME AGENCY IN WASHINGTON. THIS CAN BE BOTH GOOD AND BAD. THEY AT LEAST ARE DISPASSIONATE, BUT THERE ARE DANGERS. FOR EXAMPLE, WHEN I WAS ON THE ATOMIC ENERGY COMMISSION, I WAS APPALLED TO FIND THAT OUR GROUP WAS SUPPOSED TO DECIDE WHAT WERE THE IMPORTANT PROBLEMS IN THE AREA OF NUCLEAR ENERGY, ASK FOR FUNDS TO DO RESEARCH TO RESOLVE SOME OF THESE PROBLEMS, DECIDE WHO SHOULD DO THE RESEARCH, TAKE THE RESULTS AND EVALUATE THEM, AND MAKE FURTHER RECOMMENDATIONS. HERE WAS ONE AGENCY WHICH WAS PHILANTHROPIST, JUDGE, JURY, AND EXECUTIONER. I LIKE TO THINK THAT I AND MY COLLEAGUES WERE HONORABLE AND DEDICATED PEOPLE; BUT IF WE HAD MADE A MISTAKE, THERE WAS LITTLE RECOURSE. AS YOU CAN BEGIN TO APPRECIATE, IN THE AREAS I HAVE BEEN TALKING ABOUT, WE MUST DO EVERYTHING POSSIBLE TO AVOID THESE KINDS OF MISTAKES. THIS MEANS THAT INDIVIDUALS OF ALL KINDS MUST ASSUME A MORE IMPORTANT ROLE THAN THEY ARE EVEN TODAY.

THE REPUBLICAN CONVENTION AT SAN FRANCISCO DEMONSTRATED ONCE AGAIN THAT A SMALL DETERMINED GROUP OF INDIVIDUALS CAN STILL "MOVE MOUNTAINS" EVEN IN OUR HIGHLY-ORGANIZED SOCIETY OF 1964. IT IS TRUE IN PRACTICALLY ALL ORGANIZATIONS WHICH FUNCTION PROPERLY, THAT ONE PER CENT OF THE PEOPLE MAKE THE DECISIONS; ANOTHER 9 OR 10 PER CENT SEE TO IT THAT THESE DECISIONS ARE MADE, AND IF PART OF THE ONE PER CENT FALTER THEY WILL REPLACE THEM; ANOTHER 25 PER CENT--OUR TECHNICIANS--SEE TO IT THAT ONCE THESE DECISIONS ARE MADE THEY ARE PROPERLY IMPLEMENTED; AND ANOTHER 65 PER CENT ARE SIMPLY ALONG FOR THE RIDE. CERTAINLY THOSE PEOPLE WHO PARTICIPATE IN MAKING THESE DECISIONS--THAT IS, THE TOP ONE AND 10 PER CENT--MUST HAVE WHAT I CALL A SCHIZOPHRENIC EDUCATION. THIS MEANS THAT THEY MUST KNOW WHAT SCIENCE IS ALL ABOUT, WHAT IT CAN DO AND WHAT IT CAN'T DO, AND ALSO THEY MUST BE WELL-INFORMED IN THE HUMANITIES. WE HAVE ONLY TO LOOK AT THE HISTORY OF GREECE AND ROME TO SEE WHAT HAPPENS WHEN DEVELOPMENTS IN SCIENCE AND TECHNOLOGY GET OUT OF STEP WITH DEVELOPMENTS IN THEOLOGY, PHILOSOPHY AND POLITICS.

DECISION BURDEN TO FALL ON TODAY'S YOUNG PEOPLE

AS I HAVE INDICATED BEFORE, WE HAVE AT MOST 25 TO 50 YEARS TO BEGIN TO EDUCATE OURSELVES AND TO DECIDE SOME OF THESE QUESTIONS. THIS MEANS THAT MUCH OF THE BURDEN FOR DECISION-MAKING MUST FALL UPON YOU, THE DECISIVE GENERATION. THE GENERATIONS OF MY FATHER AND GRANDFATHER WERE PRIMARILY CONCERNED WITH WHAT KIND OF GOVERNMENT WILL PREDOMINATE IN THE WORLD. UNFORTUNATELY, THEIR HIGHLY RESTRICTIVE GOALS, SUCH AS "MAKE THE WORLD SAFE FOR DEMOCRACY," DID NOT GET THE JOB DONE. MANY OF MY GENERATION HAVE OVER-REACTED TO THIS AND HAVE SAID THERE ARE NO ABSOLUTES, EVERYTHING IS RELATIVE. BUT, AS TOYNBEE HAS SAID, "WHEN A NATION

LOSES ITS GODS, IT GOES TO HELL." THUS ONE OF THE THINGS YOUR GENERATION MUST DO IS TO TRY AND STEER A COURSE BETWEEN THE SITUATION OF TOO MANY HIGHLY RESTRICTIVE GOALS AND NO GOALS AT ALL. IN OTHER WORDS, IT MUST DECIDE NOT ONLY WHAT GOALS IT WANTS, BUT ALSO HOW MANY ARE CONSISTENT WITH PROGRESS.

IT IS ALSO IMPORTANT FOR US TO REALIZE THAT SCIENCE AND RELIGION MUST NEVER BE IN CONTROVERSY SINCE THEY DEAL WITH QUITE DIFFERENT THINGS. SCIENTIFIC RESEARCH IS CONCERNED WITH QUESTIONS SUCH AS, HOW IS AN ATOM BUILT? HOW DOES A MAN'S MIND FUNCTION? HOW IS THE UNIVERSE CONTRUCTED? SUCCESS IN ANSWERING THESE QUESTIONS PROVIDES US WITH IMPORTANT TOOLS FOR CONTROLLING BOTH OURSELVES AND OUR ENVIRONMENT. UNFORTUNATELY, TO PROPERLY UTILIZE THIS INFORMATION MEANS THAT WE MUST ANSWER WHY IS THERE AN ATOM, WHY IS THERE A MAN WITH A MIND, AND WHY IS THERE A UNIVERSE?

SINCE SCIENTIFIC RESEARCH IS NOT SET UP TO ANSWER THE QUESTIONS INVOLVING "WHY," WE MUST ASK OURSELVES, WHERE DO WE GET THE PRINCIPLES TO GUIDE US IN TRYING TO ANSWER THESE QUESTIONS. ONE OF THE STRONGEST CRITICISMS I WOULD LEVEL AT THE KENNEDY ADMINISTRATION WAS THE FACT THAT THEY BOASTED THAT THEY WERE PRAGMATISTS, THAT THEY HAD NO OVERRIDING PRINCIPLE, THAT THEY OPERATED ON A DAY-TO-DAY BASIS. DEVELOPMENTS IN THESE AREAS CAN NOT BE LEFT ON A DAY-TO-DAY BASIS.

BUT WHERE ARE WE TO GET THESE GUIDING PRINCIPLES? IN THE PAST WE HAVE GOTTEN OUR MORAL AND ETHICAL GUIDANCE FROM TWO SOURCES: FROM THE CHURCHES, AND FROM THE MATRIARCHS IN OUR SOCIETY. BASICALLY WE WERE A COLLECTION OF SMALL COMMUNITIES, WHERE THE CHURCH WAS NOT ONLY A PLACE TO WORK, IT WAS ALSO A COMMUNITY MEETING PLACE. AS A RESULT, IT WAS ONE OF THE FOCAL POINTS IN THE COMMUNITY. WE ARE NO LONGER A COLLECTION OF SMALL COMMUNITIES, AND WE KNOW THAT THE CHURCHES ARE STRUGGLING TO FIND THEIR ROLE IN OUR PRESENT-DAY SOCIETY.

IN THE PAST, WOMEN HAD AN EXALTED POSITION BEFORE THIS THING WE CALL EQUALITY AS A RESULT, THEY NORMALLY, AT LEAST IN SMALL COMMUNITIES WITH WHICH I WAS FAMILIAR, DREW UP THE MORAL CODE AND SAW TO IT THAT IT WAS ADMINISTERED. WITH EQUALITY, THEY ARE NO LONGER PROVIDING THIS ROLE, OR NOT AT LEAST IN THE FORCEFUL WAY THEY DID IN THE PAST.

AND SO: WHO IS TO DECIDE, NOT ONLY THESE QUESTIONS, BUT THE MORAL FRAMEWORK WITHIN WHICH THEY ARE TO BE DECIDED. AS I SAID BEFORE, ONE WAY IS TO GIVE THEM TO SOME GOVERNMENT AGENCY IN WASHINGTON AND LET THE DECISIONS COME DOWN FROM ABOVE. THE OTHER WAY IS FOR PEOPLE LIKE YOURSELVES TO INSIST THAT THESE BEGIN AT THE GRASS-ROOTS AND WORK THEIR WAY UP. UNTIL ALL OF US BECOME VERY INSISTENT, THE POLITICIANS ARE LIKELY TO AVOID THESE TOPICS LIKE THE PLAGUE.

HOW WILL 98% OF PEOPLE BE CHALLENGED, REWARDED?

AT THIS POINT SOME OF YOU MAY BE SAYING, "I DON'T INTEND TO GO INTO EITHER SCIENCE, THEOLOGY, OR POLITICS. THUS I WILL NOT HAVE ANY RESPONSIBILITY IN THESE AREAS AND CAN JUST SIT BACK AND ENJOY WATCHING THE OTHERS STRUGGLE." NOTHING COULD BE FURTHER FROM THE TRUTH SINCE EVERYONE IS GOING TO BE INVOLVED IN THESE QUESTIONS. YOU YOUNG PEOPLE ARE HERE BECAUSE YOU ARE INTERESTED IN THE GENERAL CONCEPT OF CO-OPS. THIS WHOLE QUESTION OF THE ROLE OF THE INDIVIDUAL, THE ROLE OF GOVERNMENT, AND THE ROLE OF COOPERATIVE GROUPS OF INDIVIDUALS, IS GOING TO BECOME MORE CRITICAL AS WE RAPIDLY APPROACH THE TIME WHEN TWO PER CENT OF THE POPULATION CAN PRODUCE MORE THAN THE OTHER 98 PER CENT CAN CONSUME. TODAY WE REWARD PEOPLE ON THE BASIS OF THEIR PRODUCTIVITY OF EITHER SURVIVAL GOODS, SERVICES OR CAPITAL. WHEN WE GET TO THIS OTHER SITUATION, HOW WILL WE REWARD AND

ALSO CHALLENGE THE MASSES OF THE PEOPLE? SHOULD THE 98 PER CENT BE PUT ON A PERMANENT DOLE, TRANQUILIZERS, AND OVID? HOW WILL WE SEE TO IT THAT THE TWO PER CENT RETAIN THEIR INCENTIVE AND DRIVE? AND I COULD GO ON WITH MANY MORE OBVIOUS QUESTIONS THAT MUST BE ANSWERED. THE POINT, THOUGH, I BELIEVE SHOULD BE CLEAR--ALL MUST ASSUME RESPONSIBILITY.

THUS, IN CLOSING I MERELY WANT TO EMPHASIZE WHAT I HAVE ALREADY SAID. YOURS WILL BE, IF NOT THE, CERTAINLY A DECISIVE GENERATION. PERHAPS THE BIGGEST CHALLENGE WHICH WILL FACE YOU IS TO FIND WAYS OF PUTTING THE RELIGIOUS PRINCIPLES BACK INTO OUR DECISION-MAKING PROCESSES, AND THEN TO ASSUME RESPONSIBILITY FOR MAKING SURE THESE DECISIONS ARE MADE.

MONDAY, FEBRUARY 8
THEME OF THE DAY: THE IMPACT OF THE KNOWLEDGE EXPLOSION ON UNIVERSITY ADULT EDUCATION DURING THE NEXT DECADE.

ADDRESS: "THE SOCIAL IMPLICATIONS OF COMPUTERS"
DR. CHARLES WRIGLEY, DIRECTOR, COMPUTER INSTITUTE FOR SOCIAL SCIENCE RESEARCH, MICHIGAN STATE UNIVERSITY

THE LATE EIGHTEENTH AND THE EARLY NINETEENTH CENTURIES, SO WE WERE TAUGHT AT HIGH SCHOOL, WERE THE TIME OF THE INDUSTRIAL REVOLUTION. THIS WAS THE PERIOD OF HISTORY IN WHICH STEAMPOWER WAS HARNESSED AND IN WHICH MACHINES WERE DEVELOPED TO DO MUCH OF THE WORK PREVIOUSLY PERFORMED BY MEN WITH THEIR HANDS. MACHINES WERE ABLE TO STAMP OUT THEIR ARTIFACTS IN A FRACTION OF THE TIME CRAFTSMEN REQUIRED FOR THE JOB. THIS OPENED THE WAY TO AN ABUNDANCE OF MATERIAL GOODS, SO THAT NO SOCIETY EVER ATTAINED SUCH A HIGH STANDARD OF LIVING AS WE CURRENTLY ENJOY IN THE UNITED STATES. ALTHOUGH IN BALANCE WE WERE THE GAINERS, THE INDUSTRIAL REVOLUTION WAS NOT CARRIED THROUGH WITHOUT SOME GREAT HUMAN HARDSHIPS. THE JOB PATTERN WAS PERMANENTLY CHANGED. MANY WHO HAD PREVIOUSLY WORKED WITH THEIR HANDS WERE NOW UNEMPLOYED. THERE WERE TIMES WHEN THE DISPOSSESSED TRIED TO SMASH THE MACHINES WHICH HAD DISPOSSESSED THEM. A MIGRATION STARTED FROM THE FARMS TO THE CITIES WHICH CONTINUES TO THIS DAY, SO THAT THE UNITED STATES IS NOW AN URBAN RATHER THAN A RURAL LAND, A FACT WHICH IS BEING BELATEDLY RECOGNIZED BY THE DEMAND FOR LEGISLATIVE REAPPORTIONMENT. THE INDUSTRIAL REVOLUTION GAVE US OUR CROWDED CITIES, OUR SLUMS AND OUR DESECRATED COUNTRYSIDE, BUT IT ALSO MADE ESSENTIAL A MINIMUM STANDARD OF LITERACY, WHICH WAS NEEDED BY ALMOST EVERYONE, SO THAT SOCIETY INSTITUTED COMPULSORY EDUCATION AT THE ELEMENTARY LEVEL.

I REMEMBER WONDERING IN HIGH SCHOOL WHAT IT WOULD HAVE BEEN LIKE TO HAVE LIVED THROUGH A TIME OF SUCH GREAT SOCIAL CHANGES. I DID NOT SEEM TO REALIZE THAT THE TWENTIETH CENTURY WAS GOING TO WITNESS EVEN GREATER ONES, NOR, I THINK, DID MY TEACHERS. IT CANNOT BE EMPHASIZED TOO OFTEN THAT THE RATE OF SOCIAL CHANGE HAS ACCELERATED. I WANT TO ILLUSTRATE THIS FROM TRANSPORT, THEN FROM THE ART OF WAR, BEFORE I TURN TO MY MAIN TOPIC OF THIS AFTERNOON, THE COMPUTER CHANGES OF OUR TIME AND WHAT THEY MEAN TO YOU AND ME. I COULD HAVE TAKEN OTHER ILLUSTRATIONS: THE GREAT ADVANCES IN MEDICAL KNOWLEDGE AND THE POPULATION EXPLOSION THAT IS RESULTING FROM THAT; OR THE SPEED OF MODERN COMMUNICATIONS, SO THAT THE WHOLE WORLD KNEW ABOUT THE ASSASSINATION OF PRESIDENT KENNEDY WITHIN MINUTES OF THE EVENT. HOWEVER, TRANSPORT AND WAR WILL SERVE MY PURPOSE EQUALLY WELL.

MY GRANDPARENTS, WHEN THEY TRAVELLED FROM ENGLAND TO NEW ZEALAND BY SAILING-SHIP, TOOK FROM THREE TO SIX MONTHS ON THE JOURNEY. I TRAVELLED ON A STEAMSHIP WHEN I WENT TO ENGLAND FROM NEW ZEALAND AFTER THE SECOND WORLD WAR. THE JOURNEY, EVEN BY THE SHORTEST ROUTE, STILL TOOK ABOUT FOUR WEEKS. NOW, LESS THAN TWENTY YEARS LATER, ONE CAN GO FROM MICHIGAN TO NEW ZEALAND BY AIR IN LESS THAN TWO DAYS.

WE HAVE BECOME IMMEASURABLY MORE EFFICIENT IN WAR IN THE ART OF KILLING AS MANY OF OUR ENEMIES AS POSSIBLE. IT TOOK US SOME THOUSANDS OF YEARS TO PROGRESS FROM STICKS AND STONES TO SPEARS AND ARROWS; GUNPOWER AND CANNON TOOK SEVERAL CENTURIES TO MASTER; BUT NOW THAT WE HAVE BROUGHT OUR FULL SCIENTIFIC TALENTS TO THE TASK, OUR MILITARY ABILITIES HAVE DEVELOPED ASTRONOMICALLY. CIVILIANS HAD ONLY ZEPPELINS AND EARLY FLYING MACHINES TO CONTEND WITH IN THE FIRST WORLD WAR;

the bombing aircraft and the V-1 and V-2 missiles and the atom bombs shared the honors in the Second World War; but all of these are obsolete. It is now the turn of the hydrogen bombs. We are informed on good authority that they mean that the Third World War will be over in an afternoon.

After the hydrogen bomb, it may seem like an anticlimax to turn to the electronic computer, but it is not. The computer, like the bomb, is one of those seminal inventions which insure that the shape of human society will never be the same again. The significance of computers is that these machines are able to do man's repetitive mental tasks, in much the same way that the machines of the Industrial Revolution were able to do his manual work for him. Ours is the first generation in history to have virtually unlimited numerical and clerical powers. That is the reason for the astonishing spread of computers. As you will all know, ENIAC, the first completely electronic computer, went into operation in 1946. In 1953, just before the Univacs represented the beginning of commercial production, there were about 40 electronic computers. By now, there are 22,000 installations, with another 8,000 on order, and being delivered at the rate of about 500 per month. It is not surprising that some of the most dramatic rises on the Stock Exchange have been in computer stocks, resembling the General Motors drama of a generation ago.

Even the computer experts failed to foresee the great growth in the number of computers. They thought of the machines primarily as useful for physicists and engineers, and did not allow for the present position, in which 80 per cent of the use is in business. The English computer designer, Hartree, thought that four or five computers would serve the calculating needs of all of Britain. We now have twice that number in the Lansing area alone.

Let me remind you of the range of jobs that are being handled by computers. Banks process their checks and keep their customers' accounts on a computer. You will be familiar with checks with the account numbers on them and with the revised form of monthly statement following upon computerization. The airlines keep track of reservations by a computer network. At Michigan State University, computers are used for handling registration records, examination grades, and payroll and business accounts. The military keeps its supply inventories on computers. The stockbrokers preduct the future value of stocks. The insurance companies keep their records of payments of premiums, and the telephone company works out what the monthly bill for us should be. Even though there is an occasional misadventure, as when a man in Long Island gets a bill for over 12 million dollars for his monthly electricity account, I should think there are fewer mistakes by computer than when humans are handling the job. The business needs of our society are enormous. There is a grocery wholesaling firm in Central Michigan which keeps two computers busy, keeping track of its orders and supplies, and of the payments that have to be made by the retailers. This is not a large national firm. It is relatively little known outside its home area. Yet a staff of 28 is needed to service the two computers.

The scientist is the next main user. The missiles going to the Moon and Mars and Venus are controlled by computers, which calculate the small adjustments in speed and direction which are intended to insure that the missile reaches its target or passes close by, instead of missing it by many thousands of miles. A computer was used to get the best design for our university's cyclotron. Reports from all over the world and all levels of the atmosphere are analyzed by the Weather Office in making the weather predictions. Hospitals supply a list of symptoms, and the computer comes up with a diagnosis. All the calculations of the census are carried out on computers. They can be used in farming to find the mix of agricultural operations which is likely to provide the best profit.

Nor is education left unchanged. Computers are handling pupils' records and are arranging classroom schedules. Our university has recently signed a contract with IBM Corporation in terms of which we shall be carrying out research in computer-assisted instruction. The computer asks a question of the student, printing out the question on a teletype. The student types his answer on the teletype keyboard. If he is right, the machine goes on to ask him a more advanced or more difficult question. If the pupil has given a wrong answer to the first question, the computer may ask him to try again, or may give him a clue as to what the answer may be, or may go back to less difficult questions. At System Development Corporation in Santa Monica, the *Golden Encyclopedia* has been stored on a magnetic tape unit of a computer, and one can ask questions of the computer. I asked it, "What is a horse?" and was quite surprised to find what a lot there is in the *Golden Encyclopedia* about horses. The computer printed out all the passages it could find about horses. It even printed out a paragraph about ants. As I watched the printing of this, I thought the computer had tripped, but then it turned out that in ant colonies there are strange creatures known as ant horses. As the nation's libraries grow steadily larger, the card catalogs grow bulkier. Our library now has more than a million books, so that there may be four or five million cards in the catalog. We may find library catalogs stored on magnetic tape, instead of on cards. The computer can then prepare a printed list of the books on any given subject or by some particular author.

There are also what I may best call the *avant garde* uses of a computer. One may play checkers with a machine. I did once, and was beaten. One can also play chess on it. A computer specialist had his computer specify the proper decisions in a game of blackjack in a Las Vegas casino, and he and his computer went home some hundreds of dollars wealthier. They have found proofs for the theorems of Whitehead and Russell's *Principia Mathematica*. In one case, the computer proof is generally considered to have been a more effective one than that of Whitehead and Russell.

Nor have the arts been neglected. Computers have composed music, both counterpoint and twelve-tone. There is even an art design produced by a computer, which was entitled: "Portrait of the Computer as a Young Artist." They have even composed poetry, very odd stuff because it scans and rhymes beautifully and has nouns, verbs and adverbs in the right order, but seems to mean exactly nothing. They prepare concordances and linguistic counts of various sorts. Computers can be used for translating Russian into English. Here something more or less meaningful is produced; although nothing as impressive as a human at the United Nations in simultaneous translation. It represents a challenge to linguists to develop more exact rules of transformation from one language to another. Occasionally the computer goes wildly wrong. For example, when translating a Russian engineering text, there was frequent reference to a "water goat." The researcher went back to the original, and found that it should have been translated "hydraulic ram."

So much for the varied uses. You have to read only a few numbers of a newspaper such as *The New York Times* to find that someone has thought of some bold and imaginative new area of use for a computer. Indeed, whenever you find yourselves saddled with some long and repetitious task, you do well to ask whether the job might not be better done on a computer.

The purpose of this paper is to consider the social implications of the computer movement. Before doing so, however, it is necessary to discuss the technical aspects of computers in some detail. The computer has rather a limited repertoire of acts. Its strength is its astonishing speed and accuracy. There has been a great advance in speed and in reliability during its twenty-year history. When ILLIAC, the first machine owned by the University of Illinois, was completed in 1952, it was believed to be one of the fastest computers then built. It completed about 1400 multiplications per second, and could solve equations with 40 unknowns in the then remarkable time of four minutes. The Control Data Corporation 3600 computer which Michigan State University has purchased, and which is one of the fastest machines of the present period, can complete about 100,000 multiplications in a second. This means that the correlations can be calculated between 50 variables, and than a factor analysis made of the correlations, using the most precise mathematical methods we have, in about a minute. This time includes the reading in of the data cards, at the rate of 1200 cards per minute, and the printing of the results, at about 1000 lines per minute. A task such as this one would have taken months of effort before the advent of computers. In the eighteen monthss since the 3600 was installed, machines have been built which are ten times faster again. Modern machines also can store a great deal more information. ILLIAC had 1,024 storage locations. The 3600 has 32,768 storage locations which is 32 times as many, and is designed in such a way that another seven units of the same size could be added, if the university had the funds to do so; the machine would then have more than 260,000 storage locations. Furthermore, the 3600 has ten magnetic tape units for storing additional information. Each reel of tape accommodates about the same amount of information as would otherwise fill 80,000 punched cards, that is, an amount which would fill a 20-drawer card cabinet. Michigan State University now possesses the full records of the United States 1960 household census. The extended census questions were asked of a sample of one out of every four households. Thus the sample involved about 45 million persons. Punched cards for these records would fill a room of about 50 feet by 30 feet. However, all this information can be held on a set of 106 tapes, which stand in a six-shelf metal rack which is placed against one wall of a rather small room.

There have been tremendous advances in computer design throughout the period. Transistors have replaced vacuum tubes as the main units of the machines. The transistors have much greater reliability than the vacuum tubes had, and most errors in using computers nowadays are human ones, involving supplying the wrong information or pressing the wrong button. The period of technical advance is not yet over. A key objective at present is the designing of computers and computer programs so as to allow for apparently simultaneous use of a computer by a number of users. Telephone lines would radiate from the computer to the main university buildings and, if so desired, to state agencies and to industrial organizations in the region. There would be teletype machines at the various terminals. The various users would share the computer in the same way that we all use the same telephone lines and central equipment at present. The computer would work for one-hundredth of a second on one person's request, and then put it aside and attend to the next one. This does not seem very long for each customer, but it allows for 1,000 multiplications.

In the early days of computing, getting access to a computer was often a main problem. There were rather few machines, and the quoted prices of perhaps several hundred dollars per hour for use of a computer sounded rather alarming. Computer availability is no longer the main problem. Michigan State University has adopted the Robin Hood policy, first developed by Illinois, of supplying computer time free to those who do not have research funds, and charging only those who have the research or administrative funds to cover the expense. While a rate of $500 per hour sounds formidable, it is really, because of the high speed, much cheaper to use a computer than to do a lengthy numerical or clerical job any other way. The 50-variable factor analysis to which I have already referred would cost only about $10 on a computer. If the work were being done by hand, one would be only a little way beyond the pencil-sharpening and getting-organized stage by the time $10 worth of human time and energy had been expended.

With computers more generally available, the main technical problem became that of programming. The early talk of computers as Giant Brains was grossly wrong. It would be much more reasonable to refer to them as Giant Morons. They do only what they are instructed to do by the programmer. If he instructs them wrongly, then they will not turn out the correct answers. Programming is a difficult skill, and for this reason programmers have become extremely well paid. The skill is a curious one. It involves getting to know a special programming language. Unlike a foreign language, computer languages have been designed to be as easy to learn as possible. A ten-week course enables one to learn the elements of computer programming. No knowledge of mathematics is needed to learn programming, although many persons think that it is. The computer languages are new ones, intended to be learned from first principles. There are languages especially designed for handling mathematical and scientific problems, such as FORTRAN and ALGOL; there are others for business use, such as COBOL; and there are others which are planned for use with symbolic and listing problems, such as the language called SLIP. One observer has pointed out that there is almost no other area where one can qualify for challenging professional work and the associated professional salaries with so short a period of training. Perhaps 50 per cent of our programmers are persons without university training who are self-taught having learnt their craft on the job, or have attended realtively brief training schools organized by the computer manufacturers.

Although programming is learned without prerequisites and fairly quickly, it is not easy. The programmer is working with a rather abstract language, and one where it is all too easy to make errors. It is a skill where a high order or intelligence is required, and also great precision. You will all know how often misprints and errors occur both in newspapers and in books. You will also know how frequently human calculations have errors in them. The great discipline of the computer is that programs have to be completely free of error. The machine, being a moron, has to have its orders exactly correct. It cannot detect and correct for a misprint, as a human can. Thus the best programmers are those who are very intelligent and also very careful. As it happens, these are the persons who are also the best students, and the ones who get the highest grades. Thus the persons with the best potential as programmers are usually in demand for a lot of other lines of work as well.

I should mention that a great deal of ingenuity has been given to the simplification of programming. For about the first ten or twelve years of programming, all programs had to be written in what is now known as machine language. A numerical code indicated to the machine whether it should add, multiply, clear the register, accumulate totals and the like. The programmer had to keep track of the numbers of the locations in which the data were stored, and include in his machine orders a statement about the storage locations to be used. Since the machine orders were rather abstract-looking and complex, it was extremely easy to make errors and store information in the wrong position, or overlook some contingency which would occur in the sequence of calculations. Programmers therefore often spent the greater part of their time in "debugging" their programs, as the operation of getting them free of error is picturesquely called. The discovery then made was that the machine itself could be given the task of keeping track of where the data were stored and also of supplying the detailed code orders. An extremely intricate program called a compiler was required to accomplish this. There are now compilers for the FORTRAN language, for the COBOL language, and so on. These are prepared by the manufacturers, and represent a great deal of high-level programming effort. The programmer writes the general scheme of operations in FORTRAN or some other language. The compiler program then converts this into the appropriate machine orders. The effect is to reduce the programming task to perhaps one-fifth of the labor that it used to be. When computer manufacturers supply a machine, they also provide the compilers for the different computing languages. You may have seen references to computer hardware and to computer software. The term, "hardware," refers to the various components of the machine--the central processor, the magnetic tape units, the console where the operator works, the card reader, the printer and so on. The term, "software," refers to the different programming languages. For example, the 3600 has compilers for FORTRAN, ALGOL, COBOL, and SLIP. However, we have not yet had time to prepare a compiler for a language prepared by Galler and others at the University of Michigan's computer called MAD, which stands for Michigan Algorithmic Decoder. Therefore we can use FORTRAN and COBOL programs prepared by other computer centers, with only minor modifications, but programs written in MAD have to be rewritten for our machine.

A main task facing a computer center such as our one at Michigan State University is to train sufficient persons in computer programming and in the use of a computer. We train a great many people, and yet we never seem to have enough. We need two types: first, those who will give their main professional effort throughout their life to the computer work itself, and secondly, the professional men in science, engineering, business, etc., who will be carrying out professional duties and research involving computers, and who need a general knowledge of computer programming and use. Already all engineering freshmen are required to take a course in computer programming. I think the time may not be too far away when all freshmen in the College of Business will be required to do the same; and I can foresee similar requirements in due course for those in natural science and those in social science. You will notice that I think that the freshman year will be the best one for university students to learn about the computer. The sooner in one's life that one learns the basic skills, the better. In fact, I have been convinced for some time that the computer skills should be taught in the high schools rather than the universities. For one thing, our young persons in the age group from 15 to 18 seem to be as receptive of new ideas and new developments as at any time in their life. For another, the high school pressure of work remains less than that characteristic of the universities. High school students seem to have surplus energies for all sorts of activities, whereas our university students, even the best of them, hardly do any longer, as the competition to get into and to stay in the universities constantly increases. For several years, selected high school students have been allowed to attend the regular computer programming courses offered for our own students. Some of these persons have done excellently, and at least two men who learned to program while in high school now have part-time appointments in our Computer Center while working on their degrees. This year, we have offered a programming course through the Evening College especially for high school students There was such a demand for the course that registration had to be closed at 45 students, and another course is being given in the Spring to accommodate those who missed out on the first round. Of the initial 45, some 13 have grown so interested in the computer that they and their teacher are continuing to meet once weekly on a voluntary basis, even though the class is officially ended. During the winter quarter, we offered an adult class, again through the Evening College. There are two sections. One section seeks to maintain the same standards as the beginning university course in programming. The other section is considering computer applications rather more, and is allowing the pace to be set by the members of the class. Some 57 persons registered for the two sections. This will give some idea of the widespread demand by now for computer knowledge and for training in programming.

So much for the programming and training problems. Now let me turn to my main topic, the social implications of all of this. I shall start with some remarks so obvious as to be trite, and then proceed to less resolved issues where judgment at the present stage remains more controversial.

First, computers have come to stay. They are not a fad, but have become indispensible to scientist and businessman alike. For the businessman, he has a device which enables him to keep the information and records he needs at his fingertips, and which will stop him from being buried by a flood of paper. There are many problems in science which can be handled only if one has access to a computer. These are what I call the computer-dependent areas of research. For example, it is going to be very difficult and expensive to get to the Moon and back. Without computers, it would be quite impossible to do so. It is the computers which enable us to determine the appropriate trajectories, and to get the spaceship back on course if it deviates away from it.

Secondly, it is cheaper to carry out *massive numerical and clerical operations* on a computer than in any other way, provided the staff controlling the computer are even moderately efficient. Whenever you have any long and repetitive task that has to be done on a number of occasions, then I suggest that you ask whether the work would not be better done on a computer.

Thirdly, it is imperative that we have efficient, bright and adequately trained persons working with the machines. Many persons who have been reasonably adequate as clerks do not possess the drive or the imagination to be effective computer programmers.

The computer is a powerful instrument, but it is also a difficult one to master with high efficiency. Because the programmer is working with an artificial language which is somewhat abstract, and also because it has to have complete precision if the computer is to function correctly. Programming is a difficult skill. It is simply not the case that anyone at all can come along and hope to be effective in computer work. Universities have not yet paid sufficient attention to getting an adequate supply of really talented programmers. Many persons are going to have delays and frustrations in their computer use simply because the tasks are too difficult for the personnel to whom they are assigned.

Fourthly, the computer world is going to be a young person's world. Computer skills are just as easily learned at the age of 15 as at 50; in fact I think they are more easily learned at this age. When we are young, we are more receptive to new ideas and new sorts of procedures. At MSU, we have begun offering classes in computer programming for high school students. So long as we are careful in our selection of pupils, these students show that they are just as qualified to learn these skills as undergraduates and graduates at the university.

THE SOCIAL EFFECT OF THIS IS THAT THERE WILL BE MANY OCCASIONS IN WHICH THE OLDER PERSONS IN CHARGE DO NOT ADEQUATELY UNDERSTAND THE NEW TECHNOLOGY, WHEREAS THE YOUNGER PERSONS WHO ARE THEIR SUBORDINATES HAVE THIS KNOWLEDGE. GREAT CARE WILL BE NEEDED IN HUMAN RELATIONS TO SEE THAT THE DISCREPANCY IN SKILL, WHICH IS CONSEQUENCE OF A VERY RAPID RATE OF SOCIAL CHANGE DOES NOT PROVE TOO FRUSTRATING TO EITHER SIDE.

FIFTHLY, THE MAIN EFFORT AT PRESENT IS BEING GIVEN SIMPLY TO LEARNING THE NEW SKILLS AND TO DOING THE OLD THINGS MORE RAPIDLY OR TO GETTING MORE DONE ALONG THE OLD LINES. THAT IS TO SAY, THE TALENT IN THE COMPUTER FIELD IS MOSTLY PREOCCUPIED WITH THE COMPUTER ITSELF. IN A FEW YEARS TIME, THE COMPUTER TECHNICIANS WILL BECOME COMPLETELY FAMILIAR WITH THE MACHINES AND THE CREATIVE ENERGIES OF THE PEOPLE IN THE COMPUTER BUSINESS CAN BE GIVEN TO THE MOST CHALLENGING TASK OF ALL. THIS WILL BE THE THINKING OUT OF NEW LINES OF BUSINESS ANALYSIS AND SCIENTIFIC RESEARCH WHICH HAVE NEVER BEEN TACKLED BEFORE BUT HAVE BECOME FEASIBLE BECAUSE OF THE EXISTENCE OF THE MACHINES. THE REALLY EXCITING THINGS IN THE COMPUTER REVOLUTION WILL COME ALONG WHEN GENIUSES APPEAR AMONG US WHO HAVE THE COMPUTER AS THEIR INSTRUMENT. A NEW NEWTON OR A NEW EINSTEIN WILL ARISE WITH GREATER SCIENTIFIC POWERS, THANKS TO THE COMPUTER, THAN THE OLD NEWTON OR THE OLD EINSTEIN EVER POSSESSED.

SIXTHLY, THERE IS GOING TO BE A CHANGED PATTERN OF JOBS IN SOCIETY. JUST AS THE INDUSTRIAL REVOLUTION MEANT THE LOSS OF JOBS FOR MANY CRAFTSMEN, SO THE COMPUTER REVOLUTION WILL MEAN THAT MANY ROTE AND CLERICAL TASKS WILL DISAPPEAR. ON THE OTHER HAND, NEW POSITIONS ARE ARISING, SUCH AS THAT OF COMPUTER PROGRAMMER, NUMERICAL ANALYST, ETC., WHICH DID NOT EXIST EVEN A FEW YEARS AGO. WHAT SEEMS TO BE HAPPENING IS THAT THE LESS CHALLENGING JOBS ARE DISAPPEARING AND BEING REPLACED BY MORE DEMANDING ONES.

WE MAY EXPECT TECHNOLOGICAL CHANGE TO CONTINUE. WHEN THE MICHIGAN STATE COMPUTER WAS ORDERED, IT WAS THE FASTEST ONE THEN ANNOUNCED FOR PRODUCTION. THIS ORDER WAS PLACED EARLY IN 1962. THREE YEARS HAVE ELAPSED SINCE THAT TIME. BY NOW, THE FASTEST MACHINE ANNOUNCED BY THE CONTROL DATA CORPORATION, 6800, IS ABOUT 40 TIMES FASTER THAN THE 3600. THE NEW MACHINES WILL BE NOT ONLY MUCH FASTER, BUT WILL ALSO BE ABLE TO HOLD MANY MORE DATA. THE TECHNOLOGY IS BEING WORKED OUT OF HAVING CONSOLES IN VARIOUS BUILDINGS, EACH LINKING DIRECTLY WITH THE MAIN COMPUTER. JUST AS WE ALL USE THE TELEPHONE SIMULTANEOUSLY, THE INTENTION IS TO DEVISE SYSTEMS BY WHICH EACH PERSON CAN USE THE COMPUTER WHENEVER HE WANTS TO WITHOUT HAVING TO CONSIDER THE DEMANDS OF OTHERS. A GREAT DEAL OF NEW TECHNICAL EFFORT AND TRAINING WILL BE NEEDED TO IMPLEMENT THESE IDEAS. THUS THE COMPUTER FIELD WILL REMAIN AN EXPANDING, AND CHANGING ONE AND THE ENERGIES OF ITS PERSONNEL WILL HAVE TO BE DEVOTED IN LARGE PART TO KEEPING ABREAST OF THESE CHANGES.

NOW LET ME TURN TO THE TOPIC WHICH WILL BE OF THE GREATEST CONCERN TO EACH ONE OF YOU. YOU WILL WANT TO KNOW THE IMPLICATIONS OF THIS FOR SOCIETY, AND IN PARTICULAR, FOR ADULT EDUCATION. WE NEED WELL-INFORMED CITIZENS WHO UNDERSTAND THE CHANGES THAT ARE GOING ON AROUND THEM. THERE SHOULD BE COURSES WHICH DESCRIBE BOTH WHAT COMPUTERS CAN DO AND WHAT THIS MEANS FOR OUR SOCIETY. THESE PEOPLE DO NOT NEED TO KNOW HOW TO PROGRAM OR EVEN HOW TO USE COMPUTERS. THEY SHOULD KNOW, HOWEVER, THAT MANY OF THE CLERICAL JOBS WILL BE TAKEN OVER BY MACHINES. THEY SHOULD ALSO KNOW THAT WE HAVE A GREATER NEED THAN EVER BEFORE FOR HIGHLY TRAINED PERSONS IN OUR SOCIETY. THERE SEEMS TO BE SOME GENERAL REALIZATION OF THIS FACTOR ALREADY, AT LEAST AMONG THE STUDENTS WITH WHOM I TALK AT THE UNIVERSITY.

There seems to be widespread agreement that the university degree is becoming as important in its way as the high school diploma was in its way a generation ago. We are coming to the ideas that universities and community colleges will be available for a higher proportion of our young adults instead of merely being intended for a very small elite. Across the United States, the universities are trying to cope with tidal wave enrollments. Yet the realization is only partial. Although we hear a great deal about the increased undergraduate populations at our universities, and although we have known for quite a number of years that tremendous demands were to be placed on these institutions, yet we have failed to provide either sufficient new institutions or sufficient classrooms and dormitories at our present ones. This past year was only the first in which there were complaints from many parts of the country about the increasing difficulty of finding university places for the applicants. We have probably been and still are remiss at the graduate level. It seems to be widely agreed that we will not be able to train enough people with doctorates to supply all the new positions, and that the less favored universities are going to have to be content with an increasingly higher proportion of appointees who do not have doctorates. The failure to expand our training facilities fast enough is most evident in the new fields such as computing sciences. Compared with many other universities, we feel that our computer development at Michigan State University has been quite a significant one. We have good equipment and a large number of persons using this effectively in various lines of research. Yet we are not training enough people to meet the full needs of the computer programmers even on our own campus, let alone in the Lansing area and the state of Michigan in general. The well-informed citizen will also need to know what computers look like and to understand that they are not giant brains, which function independently of their human creators, but their ability to produce reasonable answers depends entirely upon their being supplied with reasonable questions and with correct programs.

It seems to take quite a long time to make the elements of scientific reasoning familiar to the members of our society. The principles of scientific sampling for example have been known for about 50 years. Very many read about and are influenced by public opinion polls which try to make use of this sampling knowledge. Yet many members of our society, even highly educated ones, do not understand that it is possible to make very reasonable estimates of national opinion as a whole on the basis of quite a small sample, provided it is a representative one, nor do they fully appreciate how the results can be biased and made useless if the sampling is not random but is biased. If it takes as long as this for persons to appreciate the importance of sampling, it should likely take people quite a time to understand how it is that jobs can be carried out by machine instead of by man, and what the advantages and limitations are of doing so. I may add that if it is the responsibility of adult education to keep people informed about science in general, then part of that responsibility is to inform the public about computers, as one of the great technological changes of our time. Examples of our failure to keep abreast of the tide of events are very easy to find. One of the most drastic changes of our times is the much greater destruction and loss of life in war which will follow from the use of nuclear weapons. There has been widespread information about the fact that it is now physically possible, in the face of a severe nuclear attack, for one million Americans or more to die in a single afternoon. There seems to be general agreement among the experts that no one could possibly hope to be the winner in a nuclear war and that both sides would suffer to a greater extent than at any previous time. I may add that social scientists have found that even a five per cent casualty rate has been high in most of our wars. Yet, as I read the letters to the editor about the courses of policy we should pursue in our foreign affairs, I do not seem to see a full appreciation of the frightful risk of nuclear war. We are moving out of a period, evidently, in which our protection depended mostly upon having the strongest possible defenses and being able to overwhelm any adversary. Yet I do not think the enormous changes in the nature of war are fully appreciated. We still reflect the training ideas of an earlier and less destructive period. The hydrogen bomb is fantastically more powerful than the earlier atom bombs used at Hiroshima and Nagasaki. And yet most of us do not have a full appreciation, I believe, even of the size of the early ones used in 1945. In the same way, I think most of us find it hard to think in terms of a machine that may carry out more than a million multiplications in a second.

To me, the television remains something rather new and rather surprising simply because there was no such thing when I was a child. It has appeared in the course of our society in my own lifetime. The same goes for the aircraft as a regular way of traveling around. To my children, neither television nor airplanes are any more surprising than automobiles and radios were to my generation or railroads and steamships were a century ago. I think there will need to be very serious discussion about the changing work load in our society. We are faced with persistent unemployment among those of inadequate education and skill. It is easy to forget the poverty and frustration that this unemployment brings along with it. Among the highly educated there are often excessive work loads. Most of the people with whom I come in contact are trying to carry larger loads than they seem to have time for. At the same time, we are having sharper differences of income in our society. The professional man, although burdened with work, is also rewarded with a high standard of living. On the whole, he finds himself increasingly in demand. On the other hand, it may well prove to be getting harder rather than easier for the unfortunate in our society to get the education and the opportunities needed so that they can get away from a wretched psychology of poverty and frustration. These are matters which our citizens must puzzle about so that we may adjust to more great social changes of our time in a reasonable and orderly fashion instead of with riots and with tremendous displays of hostility by the various social groups.

We also need to embark upon a widespread training program for computer operators, computer programmers, and the like. If we are to add 6,000 computers per year as we are doing at present, we may need as many as 200,000 trained persons annually to man these machines, and to see that we make adequate use of the machines which we have ourselves constructed. Many others are also needed for computer construction, computer sales and so on. These may not seem especially big figures for a country of two hundred million; yet I must remind you that we offer only about half a million bachelor's degrees each year. It is not surprising to find that as many as half the persons working with computers do not have a bachelor's degree. In other words, we have some of the most valuable machines one can conceive of, and yet, to staff them, we often have to employ persons who have not had a complete training. Any situation such as this presents a great challenge for adult education. We must step up the provisions for computer training in universities and community colleges. Some of the latter will have to be equipped with computers where they do not have them at the present time. We need to try to work out ways in which students in high schools learn these skills before they ever go on to universities. That is our massive challenge to education. Even if this can be accomplished we have to go back and educate those already in the computer business. I think classes will be needed in computer programming intended specifically for those who have grown interested in computers but who have already passed the age of regular training.

From the point of view of adult education, the computer revolution represents only one of the challenges. There is an interesting publication called, "The Triple Revolution," prepared by the Fund for the Republic. It is pointed out there that three great revolutions are going on in our society at one time. The computer changes are one of these. The development of atomic weapons and atomic power is another. We are now living in a nuclear world. This is bringing with it drastic changes in our diplomacy and in our conduct of war. The third great change is in the field of civil rights. Every day we are seeing changes in the traditional patterns of segregation as they have existed in parts of this country. I do not think "The Tripple Revolution" carries the full account. There are those who think that the greatest problem of all may be that of overpopulation. If our increase in population continues at its present rate, in another thousand years there will hardly be standing room for all of us.

There are others who warn us of how easy it would be in urbanized civilization, which is prodigal in its use of goods, to use up and destroy many of our natural resources. Some earlier civilizations seem to have ended because of their rape of their natural environment.

In the United States, we are fortunate in living in a democracy in which each person is able to play his part in the political process. In a time such as the present, this means that citizens must be well enough informed to act adequately in the face of these great changes. The importance of adult education grows as it accepts the responsibility to see that our citizens know what is happening around them.

TUESDAY, FEBRUARY 9
THEME OF THE DAY: THE IMPACT OF SOCIAL CHANGE ON UNIVERSITY ADULT EDUCATION DURING THE NEXT DECADE.

ADDRESS: "SOCIAL CHANGE AS PERCEIVED BY THE HISTORIAN"
DR. PAUL A. VARG, DEAN, COLLEGE OF ARTS AND LETTERS,
MICHIGAN STATE UNIVERSITY

IT IS SIGNIFICANT THAT THIS CONFERENCE SHOULD HAVE CHOSEN AS ITS THEME SOCIAL CHANGE, AND THAT THE LEAD ARTICLE IN THIS MONTH'S ISSUE OF HARPER'S IS A BRILLIANTLY PERCEPTIVE ESSAY BY PETER DRUCKER ENTITLED "AMERICAN DIRECTIONS: A FORECAST." THE CHOICE OF THIS THEME BY THE PLANNERS OF THIS CONFERENCE AND THE EDITOR, JOHN FISCHER, OF HARPER'S, PLUS THE TOPICS TO WHICH YOUR SPEAKERS ARE ADDRESSING THEMSELVES INDICATE AN AWARENESS THAT ANY ANALYSIS OF THE VAST CHANGES TAKING PLACE IN OUR NATIONAL AND INTERNATIONAL LIFE IN REALISTIC TERMS SHOWS THAT WE ARE LIVING IN THE MIDST OF THE GREATEST AND MOST FAR-REACHING REVOLUTION IN ALL OF HUMAN HISTORY. YOU AS LEADERS OF ADULT EDUCATION PROGRAMS, IN TURN, CAN NO LONGER BE CONTENT WITH SERVING AS COMPETENT ADMINISTRATORS OF THE PROGRAMS YOU HAVE INHERITED.

YOUR TASK IS A GREATER ONE, DEMANDING ALMOST UNLIMITED IMAGINATION. IT IS THE TASK OF LEADING THE ADULTS OF THIS GENERATION, ADULTS WITH EYES ON THE BACK OF THEIR HEADS, TO TRANSFERRING THESE SAME EYES TO THE FRONT OF THEIR HEADS AND ACCLIMATING THEMSELVES TO ISSUES THAT ARE STARTLINGLY NEW. THESE ISSUES ARE NOT THE COMFORTABLY FAMILIAR ONES OF LIBERAL VERSUS CONSERVATIVE, CAPITAL VERSUS LABOR, ISOLATIONIST VERSUS INTERNATIONALIST, OR LAISSEZ-FAIRE VERSUS GOVERNMENT REGULATION. THE NEW ISSUES, AS PETER DRUCKER OBSERVES, ARE ISSUES THAT WILL EMERGE OR ARE EMERGING OUT OF OUR GROWING URBAN CENTERS AND THE FACT THAT EDUCATION IS OUR MOST RAPIDLY GROWING INDUSTRY WITH THE PROSPECT OF A 50% INCREASE IN COLLEGE ENROLLMENT WITHIN THE NEXT 5 TO 8 YEARS. THE ISSUES WILL BE HOW DO WE GOVERN CITIES THAT STRETCH FROM SAN DIEGO TO SAN FRANCISCO, FROM MILWAUKEE TO DETROIT, FROM BOSTON TO NORFOLK, AND HOW DO WE PROVIDE HIGHER EDUCATION FOR A GREATLY INCREASED POPULATION WHEN IN ALL PROBABILITY FUNDS WILL BE INADEQUATE AND THE SUPPLY OF QUALIFIED TEACHERS GROSSLY INADEQUATE.

CONFRONTING CHANGES OF SUCH GREAT PROPORTIONS WE WOULD DO WELL TO BEGIN WITH A BASIC PHILOSOPHICAL ISSUE. IS MAN FREE TO SHAPE HIS FUTURE OR IS HE A MERE PIECE OF FLOTSAM DRIFTING ON THE STREAM OF HISTORY BUFFETED THIS WAY AND THAT WAY BY GREAT ECONOMIC, POLITICAL, AND SOCIAL FORCES? THEOLOGIANS HAVE LONG PUT THIS QUESTION IN TERMS OF THE FREEDOM OF THE WILL. THE EARLY CALVINISTS, RESHAPED INTO PURITANS IN THIS NATION'S EARLY BEGINNINGS, ANSWERED THE QUESTION BY SETTING FORTH A DOCTRINE OF QUALIFIED PREDESTINATION. OUR NINETEENTH CENTURY FOREFATHERS, MORE OPTIMISTIC, BELIEVED IN PROGRESS AND SAW MAN SHAPING HIS OWN DESTINY.

OUR OWN GENERATION LIVES IN GLOOM. WHETHER WE STUDY LITERATURE OR SOCIOLOGY OR POLITICAL SCIENCE, WE ARE CONFRONTED WITH THE SAME DISMAL PORTRAIT OF MAN AS LARGELY IRRATIONAL, AS SHAPED BY HIS CLASS OR NEIGHBORHOOD, AS VOTING ACCORDING TO THE DICTATES OF HIS OWN GROUP. THANKS TO FREUD WE SEE MAN AS GOVERNED LESS BY REASON AND MORE BY HIS ID. WE READ NOVELS IN WHICH MEN ARE REPRESSED BY CONVENTION, AND ACT AS TIMIDLY AS MICE. NOT MEN BUT GREAT SOCIAL FORCES DETERMINE

THE NATURE OF SOCIAL CHANGE; MEN ARE THE HELPLESS PAWNS OF HISTORY AND NOT THE MAKERS OF HISTORY. IF THIS IS SO, WHY DECEIVE OURSELVES INTO BELIEVING THAT A PROGRAM OF ADULT EDUCATION WILL MAKE ANY DIFFERENCE?

HOW DOES AN HISTORIAN ANSWER THIS QUESTION? WHAT IS AN HISTORIAN'S VIEW OF SOCIAL CHANGE? THESE ARE THE QUESTIONS ON WHICH I AM CALLED TO COMMENT.

WHILE RAPID CHANGE IS NOT NEW AND HAS BEEN WITH US SINCE THE MARVELOUS SCIENTIFIC DISCOVERIES OF THE 17TH AND 18TH CENTURIES, THE RATE OF CHANGE CONTINUES TO ACCELERATE. OUR SOCIETY, NOT LONG AGO RURAL, IS NOW PREDOMINANTLY URBAN; OUR ECONOMY, NOT LONG AGO BASICALLY MADE UP OF COMPETING UNITS AND MANAGED BY THOSE WHO OWNED THE ENTERPRISES, IS NOW MORE AND MORE CORPORATE AND MORE AND MORE MANAGED BY BOARDS WHO OWN LITTLE OR ALMOST NONE OF THE COMPANIES THEY MANAGE; OUR TECHNOLOGY, ALTHOUGH NOT NEW, HAS REACHED PROPORTIONS SO GREAT THAT WE POOR HUMANS CAN SCARCELY IMAGINE THE CHANGES THAT TOOK PLACE YESTERDAY LET ALONE IMAGINE THE CHANGES TOMORROW WILL BRING.

AS A HISTORIAN I SEEK TO VIEW THESE CHANGES IN HISTORICAL PERSPECTIVE. I COMFORT MYSELF WITH THE KNOWLEDGE THAT CHANGE IS THE VERY ESSENCE OF HUMAN HISTORY AND THIS TIE TO THE PAST GIVES ME A SENSE OF BALANCE IN SPITE OF FLUX MUCH IN THE SAME WAY AS THE FORCE OF GRAVITY PULLING US TO THE EARTH GIVES US A FEELING OF EQUILIBRIUM. BUT THIS TIE WITH THE PAST AND THE KNOWLEDGE THAT HISTORY HAS NEVER STOOD STILL IS ONLY AN OPIATE IF I CLOSE MY EYES TO THE FACT THAT CHANGE HAS BROUGHT SOCIAL TURBULENCE, A RADICAL UPHEAVAL BY WHICH THE LOWLY HAVE RISEN TO THE SEATS OF POWER, CLASSES TOPPLED FROM POSITIONS OF DOMINANCE AND PRIVILEGE, MIGHTY NATIONS, ONCE AT THE HUB OF THE UNIVERSE, THROWN OUT TO THE RIM OF THINGS, IDEAS ONCE CHERISHED AS ETERNAL TRUTHS, LIKE THE PTOLEMAIC SYSTEM, RELEGATED TO THE COLLECTION OF CURIOS, MIGHTY SYSTEMS, ASSUMED TO REST ON ETERNAL VERITIES, FALLEN.

THESE CHANGES WE USUALLY DESCRIBE AS REVOLUTIONS--THE COMMERCIAL REVOLUTION, THE REFORMATION, THE SCIENTIFIC REVOLUTION, THE GLORIOUS REVOLUTION, THE FRENCH REVOLUTION, THE RUSSIAN REVOLUTION, THE CHINESE REVOLUTION. THESE ARE THE PROVINCES WHERE THE HISTORIAN PURSUES HIS STUDIES. A MAJORITY OF HISTORIANS GIVE THEIR PRIMARY ATTENTION TO PROBLEMS OF CAUSATION. WHY WAS THERE A REFORMATION? WHY WAS THERE A REVOLUTIONARY MOVEMENT FOR REPRESENTATIVE GOVERNMENT IN 17TH CENTURY ENGLAND? WHY WAS THERE A WAR FOR INDEPENDENCE IN THE BRITISH COLONIES IN 1776? WHY WAS THERE A FRENCH REVOLUTION? WHAT WERE THE CAUSES OF WORLD WAR I.

NOW IT IS SIGNIFICANT THAT LIFE-LONG SCHOLARS IN THE FIELD OF HISTORY WILL SELDOM GENERALIZE AS TO THE CAUSES OF CHANGE. IT IS A RARE HISTORIAN WHO WILL CONCLUDE THAT WARS OR REVOLUTIONS ARE THE RESULT OF A SINGLE CAUSE OR ANY ONE COMBINATION OF CAUSES. THEY INSIST ON EXAMINING EACH GREAT DEVELOPMENT AS A PECULIAR OR UNIQUE PHENOMENON. WHAT APPEARS TO BE TRUE OF THE AMERICAN REVOLUTION HAS SLIGHT RESEMBLANCE TO WHAT APPEARS TO BE TRUE OF THE FRENCH REVOLUTION ALTHOUGH THERE ARE STRIKING COMPARISONS. WHAT CAUSED WORLD WAR I MAY BE COMPARED TO THE CAUSES OF WORLD WAR II, BUT THE DIFFERENCES OUTWEIGH THE COMMON ELEMENTS.

HOWEVER, THIS IS NOT THE ONLY PERSPECTIVE AVAILABLE TO US ON THE PROBLEM OF SOCIAL CHANGE. THE MARXIST-MINDED HISTORIAN CAN AND DOES MAKE A STRONG CASE FOR AN ECONOMIC INTERPRETATION OF SOCIAL CHANGE. KARL MARX VIEWED CULTURE AT LARGE AS A DIRECT REFLECTION OF THE STATE OF TECHNOLOGY AND THE TYPE OF ECONOMIC SYSTEM. FEUDALISM, ACCORDING TO THIS VIEW, WAS A PRODUCT OF AN AGRICULTURAL ECONOMY AND THE SOCIETY OF THE 16TH AND 17TH CENTURY OF THE DEVELOPMENTS IN COMMERCE AND BANKING. THIS SAME VIEW SEES THE GROWTH OF MONOPOLY CAPITALISM AS AN INEVITABLE

DEVELOPMENT AND LIKEWISE SEES IN THE WARS OF THE 20TH CENTURY AND OUR COLD WAR OF RIVAL IMPERIALISMS AS THE INEVITABLE ACCOMPANIMENT OF TECHNOLOGICAL AND ECONOMIC SYSTEMS. LENIN HELD THAT IMPERIALISM AND MONOPOLY CAPITALISM WERE IDENTICAL. IT IS THIS DETERMINISTIC NOTE THAT IS MOST CHARACTERISTIC OF MARXIST INTERPRETATION OF SOCIAL CHANGE.

DETERMINISM IS PROMINENT LIKEWISE IN THE TEACHINGS OF SOME SOCIOLOGISTS, MORE PARTICULARLY THOSE WHO TAKE THE BEHAVIORAL APPROACH. THEIR CASE IS NOT TO BE DISMISSED LIGHTLY. THEY STRESS THE TREMENDOUS POWER OF SOCIETY IN DETERMINING THE NATURE OF THE INDIVIDUAL. THE INDIVIDUAL IS SHAPED BY MORES AND FOLKWAYS, BY THE DOMINANT VALUE SYSTEM, BY THE PRESSURES--ONE MIGHT SAY REWARDS AND PUNISHMENTS--METED OUT IN RESPONSE TO HIS BEHAVIOR. MAN IS, IF AT ALL, LESS A FREE AND RATIONAL DECISION-MAKER THAN HE IS A DECISION-MAKER WHO DECIDES SPONTANEOUSLY WITHIN THE AVENUES LAID DOWN BY THE ALL-ENCOMPASSING SOCIAL FRAMEWORK.

IT WOULD BE FOOLISH TO DENY THAT THIS SOCIOLOGICAL APPROACH HAS ENABLED US TO UNDERSTAND OURSELVES INFINITELY BETTER. WE HAVE BEEN MUCH ENRICHED.

THE SOCIOLOGISTS HAVE LIKEWISE SET FORTH THE THEORY OF THE SOCIOLOGY OF KNOWLEDGE. MANNHEIM, IN HIS BOOK IDEOLOGY AND UTOPIA SAW IN GENERALLY HELD THEORIES, BELIEFS, AND DOGMAS A COMMON SOCIAL ELEMENT RELATED DIRECTLY TO THE FACT OF THE CULTURE. OTHER PROMINENT LEADERS HAVE STUDIED THIS IN TERMS OF HISTORY; BEST KNOWN PERHAPS IS MAX WEBER AND HIS BOOK THE PROTESTANT ETHIC. THE IMPLICATIONS OF THIS SCHOOL IN ITS MOST EXTREME FORM PORTRAYS THE INDIVIDUAL AS A PUPPET OF HIS SOCIETY.

FOR THE SAKE OF SIMPLICITY WE MIGHT CALL THESE TWO MAJOR SCHOOLS OF THOUGHT THE HISTORICAL SCHOOL AND THE SCIENTIFIC SCHOOL. BOTH WOULD, OF COURSE, ADMIT THE GREAT INFLUENCE OF SOCIETY IN SHAPING OUR THINKING, BUT THE FORMER IS FAR LESS DETERMINISTIC THAN THE LATTER. WE COULD NOT SAY THAT THIS IS A DIFFERENCE BETWEEN HISTORIANS AND SOCIOLOGISTS FOR WE FIND HISTORIANS AND SOCIOLOGISTS IN BOTH SCHOOLS.

THE DIFFERENCE APPEARS TO ARISE, IN PART AT LEAST, OUT OF A COMPLETE ACCEPTANCE OF WHAT IS LABELLED THE SCIENTIFIC APPROACH AND THE NON-SCIENTIFIC. AT LEAST THERE IS GOOD REASON FOR SAYING THAT THE DETERMINISM IS RELATED TO THE SCIENTIFIC APPROACH.

IN HIS RECENT BOOK, INVITATION TO SOCIOLOGY A HUMANISTIC PERSPECTIVE, PETER BERGER SUMS IT UP THIS WAY:

> AN EMPIRICAL SCIENCE MUST OPERATE WITHIN CERTAIN ASSUMPTIONS, ONE OF WHICH IS THAT OF UNIVERSAL CAUSALITY. EVERY OBJECT OF SCIENTIFIC SCRUTINY IS PRESUMED TO HAVE AN ANTERIOR CAUSE. AN OBJECT, OR AN EVENT, THAT IS ITS OWN CAUSE LIES OUTSIDE THE SCIENTIFIC UNIVERSE OF DISCOURSE.

IT IS NOT WITHIN MY OWN LIMITED COMPETENCE TO PRONOUNCE A JUDGMENT AS TO WHICH OF THESE SCHOOLS HAS THE GREATEST EVIDENCE ON ITS SIDE. AS A MATTER OF FACT, AS A HUMANIST, I AM SKEPTICAL OF EITHER SCHOOL EVER BEING ABLE TO DEMONSTRATE CONCLUSIVELY THAT IT IS RIGHT AND THE OTHER WRONG, BUT I AM QUITE WILLING TO SAY THAT AS A HUMANISTIC HISTORIAN, MY CONVICTIONS ARE ON THE SIDE OF THE NON-DETERMINISTS. MY CONCLUSIONS ON THIS POINT REST LARGELY ON THE FOLLOWING CONSIDERATIONS:

1. It is much too simple an answer to say that the technology or a particular economic system explains the major configurations of history. Ideas such as Christianity, nationalism, the imperialism generated by contemporary fears on both sides of the Iron Curtain explain some portion of historical experience.

2. We are likewise learning through our studies of the emerging nations that surplus capital will not alone bring industrial growth. Attitudes, values, the nature of the social system, and political stability are important determinants. Unless these are favorable to economic growth, the injection of capital is likely to result in nothing more constructive than inflation and an artificial enrichment of a small privileged group. Historical studies of why Japan succeeded in industrializing so quickly, while China lagged far behind, have confirmed the importance of non-economic factors.

3. Finally, as we study history, there protrudes through the hard crust of conventional thinking the unique personality. He is not readily explained in terms of heritage or environment. Who can explain Thomas Jefferson's emergence above the intellectual and political patterns of 18th century rural Virginia? What is there to explain Sinclair Lewis, challenger of prevailing conventions in the 1920's? Would any of us be so bold as to be satisfied by explaining him in terms of Salk Center, Minnesota? How do you account for Djillas, respected Communist intellectual in Yugoslavia, forsaking a comfortable career and challenging the myths of the regime?

To be sure, we may admit that no charismatic personality completely changes the flow of history, but few of us would wish to deny that he alters the course to some considerable degree.

We live in an age when conformity, cynicism, and a fatalistic determinism have deprived us of faith in the potential grandeur of human personality. We are like mice seeking protection from the gales that blow by keeping our eyes to the ground. We are petulant little men.

This is not to say that we are not wiser for having yielded those naive illusions of the late 19th century. No serious man would today pound his chest and boast of being master of his fate and captain of his soul. The human experience of the last several decades gives to any such claim a ring of hollow vanity.

We should recognize the force of the gales that blow--the gigantic power of contemporary nationalism blown up out of all proportions to the just grounds of fear for national security; we should acknowledge the strength of the revolutions that swirl about us--China is a great power and she will not be held down lightly; we should not pit ourselves against the rising wave of material expectations, for if we do we will render ourselves ineffective.

But this is not to say that the struggles in which men are engaged will not end less disastrously if we accept reality and then think hard in terms of reality. We cannot hope for a tomorrow that will conform to today's dreams, but we can hope to nudge the flow of history so as to make it a bit more humane and enlightened.

And though the gales may override our efforts to shape the new society, we as individuals do have freedom. We have the freedom to challenge shallow shibboleths, we have the freedom to question popular but empty slogans, we have the freedom to behave according to a value system more exalted than social norms. In exercising that freedom we may hazard our personal popularity or jeopardize our careers, but this is not new. Freedom has always had its price.

And this is what adult education can be at its best. It can liberate men from being puppets of social pressures. It can enable men to redeem their integrity and realize their great potential.

We need to admit our limitations. Lord Acton said of the study of history: "Its study fulfills its purpose even if it only makes us wiser."

Tuesday, February 9
Theme of the Day: The Impact of Social Change on University Adult
Education During the Next Decade.

Address: "URBANIZATION AND RELATED PHENOMENA"
Dr. Walter E. Freeman, Chief of Research, Institute for
Community Development, Michigan State University

Urban, to the Romans, was a label of refinement and was to be contrasted with the crude and less developed. Since the original use of this term, value has continually been associated with it. The modern term is urbane, connoting social poise and sophistication. Not always carrying the positive connotation, the word, urban, has also been associated with man's greatest disappointments. James Thompson, writing in 1874, questions in his poem "The City as a Nightmare,"

> What men are they who haunt these fatal glooms,
>   And fill their living mouths with dust to death,
> And make their habitations in the tombs,
>   And breathe eternal sighs with mortal breath,
> And pierce life's pleasant veil of various error
> To reach that void of darkness and old terror
>   Wherein expire the lamps of hope and faith?

He ends with a final dispatch of the urban environment as:

> What City's atmosphere is dark and dense,
>   Although not many exiles wander there,
> With many a potent evil influence,
>   Each adding poison to the poisoned air;
> Infections of unutterable sadness,
> Infections of incalculable madness,
>   Infections of incurable despair.

Many have documented the misery of urban life, as did Melville on The Shame of Liverpool, and with the concern for the misery and poverty of city life has grown an equal concern for man's loss of identity. Thomas De Quincey notes in his observations of London:

> ....But after passing the final post-house on every avenue to London, for the latter ten or twelve miles, you become aware that you are no longer noticed: nobody sees you; nobody hears you; nobody regards you; you do not even regard yourself. In fact, how should you at the moment of first ascertaining your own total unimportance in the sum of things--a poor shivering unit in the aggregate of human life?

One would have to trace through the history of modern western society the many themes of social thought which have led to negative and pessimistic considerations of the city and urban growth in order to explain adequately the sources of despair and capitulation to the contemporary problems of our urban world.

This however would not be the purpose of this paper, even if I felt equipped for the task. Instead, I want to examine what we frequently mean when we are talking about urbanization and the problems associated with this phenomenon. I would then like to discuss what I feel to be major challenges facing urban American society. If I yield to historical description, it is with apology to historians. But history offers us some understanding of the emerging concern for urban growth in the United States at the turn of the century, and a position, at this moment, from which to require some explanation for the environment in which we live.

With the European heritage of negative urban examples, one must look at the other, rather positive, side of the coin which was important to American society in the early 1900's. There was conviction that man's knowledge was evolving in such a way as to guarantee not only an increasingly complex world, but an improved one, if man were to use his reason. The World's Columbian Exposition held in Chicago in 1893 observed the 400th anniversary of the discovery of the American Continent. It not only bore testimony to the emergence of a new world, but carried with it the hope and conviction that the many advancements of man in this scientific and industrial age were not just conquests of the natural world translatable in terms of parlour tricks such as the electric light bulb or economic progress of benefit to the few giants of industry, but instead were advancements which could mean a better world, materially and spiritually, for all. The architecture of the Fair displayed hope for the dreariness of urban life. Did all cities have to be like Liverpool, London, Paris, etc.? Certainly not, if man wished to change his environment.

By the late 1900's it was openly apparent that industrialization of agriculture made it more and more necessary for the people of our nation to occupy positions which were to be found in the more densely populated areas of the country. The city was the place for the new generation. Not a new generation just in terms of chronological age, but a new generation as measured by experience in an industrialized, urban world. Migrants from the farm had to learn to live in a world of mass transportation and communication. Migrants from Europe not only had this adjustment to make but faced the necessity of homogenation as they joined the melting pot of Americanization.

Urban life often offered some opportunity to forestall the complete rejection of past experiences by allowing for ethnic islands that softened the blow of cultural change. But the great promise was still Americanization, and this process was more than often translatable in terms of American urbanization. Promise was the city. Whatever was bad, was temporary. The physical setting was temporary, economic instability was the price of growth and social pathology, the consequence rapid change. All would be better than before when man's natural stage became synchronized with this great new urban industrial world.

What was this natural stage? This was the rub. To yield to the theories of the day would be to expect man to solve the many problems associated with urban life. But if he did so, would the results be a social life similar to the past? Was man's natural social order that of the agricultural prototype: A place where man gained his identity from close, face-to-face relationships, where his voice could be heard when decisions were to be made, where those about him understood him because they knew him, where an agreement with his fellow man could be sealed with a handclasp rather than a written and contracted document? What did man have to do with his social life in this rather rapidly changing world to make it fit his human needs and aspirations?

There were many questions facing those concerned with urban growth, and the suggestion that man could play a significant role in shaping his urban destiny gave rise to important social thought which has been a part of our heritage on the twentieth century and has fostered many of the action programs that have served urban populations during the last half century.

It is significant that many of the early urban problems of the United States were met with interest by a number of social scientists at the University of Chicago. Why not Chicago? This was one of the youngest of the large cities of the World. Here the greatest urban renewal program of the 19th century was initiated by Mrs. O'Leary's cow in 1871. The growth which occured in the next 30 years was to lead many philosophers, journalists, theologians, and poets to extoll hope for the vitality of urban life, while still fearfully viewing its problems.

At the University of Chicago in the 1920's and 1930's, under the leadership of ex-journalist, Robert Park, a host of outstanding sociologists began to examine the city from the point of view of communal forms. Until this time, city life had been observed through large aggregate studies, surveys, journalistic exposures, etc. There had been no consistant theory embracing the phenomenon of urban life and little attempt to view it as an integrative system of social relationships. For this reason there had been no major attempts to study human behavior in the city for purposes of prediction. Park and his associates became absorbed, initially, in the study and examination of spatial distributions of people and the functions of these distributions in the urban setting. The struggle for space within the city became a focus for the general processes of competition and cooperation. Cognizant of the functional unity the city must have in order to survive, the broad concepts of invasion, succession, adaptation, became necessary to explain the movements and pressures which occured as people settled in densely populated patterns and vied for the use of land for economic, political and social purposes.

These early examinations of spatial patterns led to further generalizations of urban behavior. Isolating natural areas or zones of the city allowed for explanations of the behavior which occured within them. One could examine some of the indices of major social imbalance through a delineation of spatial areas. Therefore, juvenile delinquency and gang behavior, homeless men, prostitution, divorce, suburban growth, malfunctions of ethnic ghettos, etc. could be understood in terms of the spatial conditions under which these problems were most frequently manifested.

Although the delineation of spatial patterns led to many insightful case studies, the fruits of such research were dissipated in case analyses which became ends in themselves rather than the bases for comparative study.

Said Park:

> There is implicit in all these studies the notion that the city is a thing with a characteristic organization and a typical life history, and that individual cities are enough alike so that what one learns about one city may, within limits, be assumed to be true of others.

Had this assumption been tested by more comparative studies it is likely that the contribution of this group would have been greater, but instead, many of the Chicago studies became case histories bound by the time and place of their analysis. A major contribution of the Park school was the development of ecological theory which was to grow in perspective, but was to be continuously limited by economic explanations for urban behavior. This school of thought has provided a force in contemporary urban society, but has set limitations that we will discuss shortly.

Among this group of sociologists was a young research assistant, Louis Wirth, who was concerned with the above phenomena. He was to play less the role of a theorist, and more the role of an empiricist for many years. In 1938, however, he presented a paper which was to affect profoundly the thinking of social scientists of his time. Unfortunately it never led to more than a reformulation of the urban perspective. This paper stands as a position piece, still applicable today and undergoing revitalization through the interpretation of recent students and scholars of the urban community. In it, Wirth poses the dilemma mentioned earlier regarding the nature of man. Borrowing heavily from Emile Durkheim and George Immel, as did all of the followers of the Park school, he put considerable emphasis upon not only the organic nature of the city, but the problem of man's identity as he participates in the urban society.

In his analysis of urbanization, Wirth drew attention to the major characteristics which differentiated urban life from any other form of communal living. These were large numbers of people, density of population, and heterogeneity of people. From these characteristics he saw developing an urban mentality as well as an urban form of social organization. He saw urban life as manifested in anonymity, division of labor, heterogeneity, impersonal and formally prescribed relationships, symbols of status which are independent of personal acquaintance. Urbanism was a way of life then, distinguishable from other ways of life.

The American population had at best only their most recent rural past to compare with this growing process of urban living. It is interesting that Wirth's theory never reached any fruitful development in the hands of urban sociologists. It, in fact, played a more important part in demonstrating the change which was taking place in rural America than in explaining it. The small town, now faced with the process of urbanization, was becoming a different place. Few people were as concerned with city life as with urbanization of the rural areas. This was taken as a given, or, if you will, a polarized condition of societal life. Urban is what society was becoming and one looked to the city with some degree of worry and concern as major social pathologies seemed associated with the life it imposed.

The "thirties" also brought to American life a clearer demonstration of diffused communal responsibilities as bureaucracy as a form of social organization played a greater part in all community activity. During the years of the depression, responsibilities of communities became reinterpreted in the light of growing Federal responsibility. Certainly the city was becoming the last place for one to find the vitality of community living the dawn of the 20th Century had promised. The later years of the depression, and World War II, called attention more to national identity than to local loyalties. Since the war years occupied the lives of people in peculiar ways and since large migrations of people throughout the United States were characteristic of the social changes taking place, attention was focused upon man's adjustment to change during the War, with an interest in new urban growth and social organization.

America, after World War II, was generally considered urban society. Our problems were urban and our solutions would have to be urban solutions. But man had faced this problem before, why the urgency in the late 40's? Perhaps for no other reason than that the American citizen could no longer talk about a process of becoming--he had become something and apparently could still not comprehend the full significance of his state. This was best displayed in the literature of the 1950's when suburbanization seemed to be man's answer to his urban difficulties. Suburbanization was the brave new frontier concerning the major population of the United States. People had given up hope of clearing up the debris of city life, at least for the time being, and looked instead to the new social problems of suburbia. Babies were being born, children were overflowing the schools, and more and more young people were demanding housing which could not be provided in the city. These people all gained their livelihood either directly or indirectly from urban centers, and sought to make their homes in the open areas encircling those centers.

In the early period of the 50's, most attention was payed to the economic and governmental implications of suburbanization. It was recognized by the spatially oriented, that government structures were overlapping and dysfunctional. Housing was not just a problem of adjacent community areas, but the problem of urban centers which had to provide services overlooked during the rush of population to these areas. Schools had to be built, and to be supported by taxing people hardly able to meet the down payments on their homes. Shopping centers had to be provided. The suburb was the great hope, and this constellation of growing residential patterns was looked upon as unique and peculiarly different.

Park had written in the 1920's:

> The city is, in fact, a constellation of natural areas, each with its own characteristic milieu, and each performing its specific function in the urban economy as a whole. The relation of the different natural areas of the city to one another is typified in the relation of the city and its suburbs. These suburbs are, apparently, mere extensions of the urban community. Every suburb, pushing outward into the open country, tends to have a character which distinguishes it from every other. The metropolis is, it seems, a great sifting and sorting mechanism, which, in ways that are not yet wholly understood, infallibly selects out of the population as a whole the individuals best suited to live in a particular region and a particular milieu.

American society and American social scientists began to rediscover suburbia in the fifties. Quick to discover the importance of the economic functions of the suburbs, agency structure was put to the task of re-identifying the spread of our population around the urban rings of the city. Reminders were constantly provided that the suburb was not an isle unto itself. Middle-class citizens were told of their dual responsibility to the urban center from which they gained their livelihood as well as to their bedroom community where the responsibilities of their immediate family were to be found. On the whole, many very important adjustments were made to suburban growth. Integration of agency activity through enlarged united social agencies, and larger planning groups stimulated by leadership both inside and outside the urban center provided coordinated planning for commercial development, improved residential areas, better transportation linkages, etc. Churches, YMCA's, Boy Scouts, all either moved to the suburbs or provided branches to serve the new populations. Even the family was rediscovered and "togetherness" became the watchword of suburban society. As one sociologist pointed out, suburban life was a conscious effort to direct a community

FOCUS AROUND THE PRINCIPAL INGREDIENT OF FAMILISM AS CONTRASTED WITH MOTIVES OF SOCIAL MOBILITY OR CONVENIENT LOCATION TO SERVICES PROVIDED DOWNTOWN.

THE PEOPLE WHO FIRST ARRIVED IN THE SUBURBS APPEARED TO BE DISTURBINGLY ALIKE. THEY DROVE THE SAME CARS, HAD HOUSES THAT APPEARED TO BE ABOUT THE SAME, SENT THEIR CHILDREN TO SCHOOLS OF GREAT SIMILARITY, PRODUCED ABOUT THE SAME NUMBER OF CHILDREN, ASPIRED TO THE SAME OCCUPATIONAL ROLES, APPEARED TO BE FRIGHTFULLY CONCERNED WITH WHAT THEIR NEIGHBORS THOUGHT AND DID AND, IN DAVID RIESMANS WORDS, BECAME OTHER-DIRECTED AND PART OF WHAT SEEMS STRANGELY FAMILIAR TO WIRTHS CONSIDERATIONS OF THE ANOMIC PART OF THE "LONELY CROWD." IT WAS THOUGHT PART OF THE DISILLUSIONMENT OF SUBURBAN DWELLERS RESULTED FROM THEIR EFFORT TO RETREAT TO A MORE NATURAL STATE OF AFFAIRS AND THEIR FAILURE TO ACHIEVE THIS CONDITION. ROBERT WOOD, A POLITICAL SCIENTIST, CLAIMED THAT SUBURBAN DWELLERS HAD FLED THE CITY IN SEARCH OF DEMOCRACY. SYLVIA FAVA, A SOCIOLOGIST, SUGGESTED THAT THE MOVEMENT TO THE SUBURBS INDICATED A SEARCH FOR NEIGHBORLINESS.

MANY WRITERS SAW HOPE FOR A SUBURBAN SOLUTION TO THE URBAN PROBLEM YET, WITH THE EXCEPTION OF OUTWARD HOMOGENEOUS CHARACTERISTICS, THE SUBURBAN DWELLERS SEEMED STRANGELY LIKE THEIR URBAN COUSINS. AFTER THE FIRST ENCOUNTER WITH NEW HOMES, CRAB GRASS, THE BUILDING OF NEW SCHOOLS, AND THE ACCEPTANCE OF NEW FINANCIAL BURDENS, THE AGING SUBURBS BEGAN TO LOOK MUCH LIKE SECTIONS OF THE URBAN CENTERS FROM WHICH THEY WERE SPAWNED. ONCE THE PIONEERING WAS OVER, THE NEIGHBORLINESS SEEMED TO BE LESS EXAGGERATED, DIFFERENCES IN LIFE STYLE MORE APPARENT, AND DIFFERENCES IN SUBURBS THEMSELVES MORE PRONOUNCED. FAMILY IDENTITY, ALTHOUGH NOT DIMINISHED, DID NOT, AFTER ALL, DIFFER GREATLY FROM THAT FOUND IN EQUIVALENT RESIDENTIAL AREAS OF THE CITY. THE GREAT SUBURBAN MOVEMENT BEGAN TO TAKE ITS PLACE AS SIMPLY A PART OF THE URBAN PICTURE IN CONTEMPORARY AMERICA. ALTHOUGH THE CRIES OF THE DIE-HARDS WERE STILL HEARD, CLAIMING SUBURBIA AS THE SALVATION OF THE URBAN DWELLER, MANY NOW QUESTIONED WHETHER THERE WAS ANY SIGNIFICANT DIFFERENCE. JANE JACOBS EVEN CLAIMED THAT THERE WAS LESS CRIME AND DEVIANCY IN THE MORE INTEGRATED NATURAL AREAS OF THE CITY THAN IN SUBURBIA.

FORTUNE HAS CALLED ATTENTION FOR SOME TIME TO THE CHOICE MADE BY SOME TO LIVE WITHIN THE BOWELS OF THE INFESTED URBAN AREA AND LAUDED ATTEMPTS TO MAKE RESIDENTIAL AREAS OF THE CITY MORE DESIRABLE. THE FIFTIES, TOO, BECAME A TIME OF GROWING RESPONSIBILITY IN CITY GOVERNMENT. NEW LEADERS, NOT TIED TO THE SPOILAGE OF OLD POLITICAL MACHINES AND TO A TRADITIONAL POPULATION, WERE ABLE TO BREAK THROUGH IN DYNAMIC WAYS BY PUTTING A NEW FRONT ON THE WINDOWS OF URBAN LIFE. THE GROWING CONCERN FOR A CLEANER AND MORE AESTHETICALLY DESIRABLE CITY BECAME ACCEPTED, NO LONGER ATTRIBUTED ONLY TO THE DO-GOODERS. IN FACT, IT APPEARED TO BE GOOD BUSINESS. MODEST TO RATHER LARGE-SCALE PROGRAMS IN URBAN RENEWAL EMERGED. THE CITY WAS CLEANING UP, AND THE SUBURBS WERE FINDING MORE INTEGRATIVE TIES TO THE URBAN CENTERS. MAN IN SHORT, WAS BEGINNING TO REDEFINE URBAN LIFE.

NOW, I DO NOT WISH TO UNDER-EMPHASIZE THE SOLUTION OF THE SPATIAL AND PHYSICAL PROBLEMS OF URBAN LIFE, BECAUSE IT IS A NEVER-ENDING EFFORT TO ACHIEVE MORE SATISFACTORY WAY OF LIFE. HOWEVER THE IMPORTANT POINT TO NOTE HERE IS THAT MANY OF THE MAJOR ADVANCEMENTS THAT WERE BEING MADE WERE THOSE ASSOCIATED WITH THE ECONOMIC AND POLITICAL SECTOR OF LIFE. THESE ADVANCEMENTS WERE TO BECOME ACCEPTED ON THE NATIONAL LEVEL AS A CALL OR CHALLENGE TO THE GREATER SOCIETY. THEY CERTAINLY HAVE POINTED THE WAY TO GREATER MATERIAL COMFORT FOR THE URBAN DWELLER AND HAVE IMPROVED THE LIVING CONDITIONS OF THOSE IN THE CITY TO SUCH AN EXTENT THAT ONE CAN JUSTIFIABLY ASK TODAY, "WHAT IS SO GOOD ABOUT RURAL LIFE?" EVEN THOUGH WE ARE BLAMING THE CITY AND ITS CONGESTION FOR OUR HIGH RATES OF CANCER, few would seriously entertain the idea of removing themselves from the urban environment. Instead, the cry is to clean up air pollution. Before I become dewey-eyed over man's recent maturity in urban living let me point out that he is still far removed from understanding with any clarity the concept of urbanism as posed by Wirth.

The Problem of Identity.

Urban life or "urbanism as a way of life" has led to questions more recently which have explored assumptions held by sociologists of the early twentieth century. Exploration seemed urgent. Had the trend toward heterogeneity and anonymity created a world which was held together only by the necessity of societal interdependence at expense of individualism and identity? Had such a way of life resulted in an alienation of the individual with the major institutions of his society? Certainly many of the assumptions of the 1920's have been shown to be less than sound today.

Studies of the forces of industrialization and bureaucracy in present-day urban life have called these assumptions into question. Man has found meaningful activity on the job and urban life has shown little decline in family stability. Divorce has increased but seems less an indication of unsatisfactory marriages than a reflection of greater freedom to escape bad ones. Strong kinship groupings are to be found within the cities, and visiting patterns are high among urbanites. Man does not appear to be as isolated in terms of his primary social structures as was once feared he would become. Certainly, there are problems related to urban identity that have not been examined with much intensity so far, and these call for further consideration.

Perhaps one of the most significant features of contemporary urban life has been the multiple identification which the urban dweller has held toward his environment. It was mentioned before that the suburbanite has had to maintain a dual citizenship. This is only part of the complex network of relationships which expand or contract the individual's notion of community and serve to provide him some sense of meaning in the life he lives. Roland Warren has offered a theory of community organization in which he discusses horizontal and vertical axes which provide man with a strong or weak identity to his locality. The axis which cuts horizontally through community calls for communal organizations with a high degree of local autonomy and independent action. It in short follows the model of the "traditional rural community" by providing an integrative system of action for communal forms which are self-sufficient. The opposite of such a horizontal pattern might be expected to lead to lack of identification and apathy among citizens in urban life. Instead, Warren suggests that cohesion can also be found in urbanizing communities through the identification that exists with special interest groups that transcend locality but emerge from local identity. Only by investigating the horizontal and vertical dimensions of urban life can we begin to understand more fully the character of contemporary life.

Those who wish to improve and change the social environment of the city today will have to examine with great care both dimensions of community identity. The world has indeed made it difficult to solve many community problems without examining the greater society from which they come. Yet, to ignore the local dimension and view all problems from the vertical level will lead to what seems to be a growing problem in urban life. This problem is the alienation of the individual from local points of reference, and a growing belief that any significant change that is made in society must be with special interest groups in mind.

IT SUPPORTS THE BELIEF THAT THERE IS LITTLE ONE CAN DO TO CHANGE WITH ANY SIGNIFICANCE THE IMMEDIATE LOCAL SITUATION. FOR EXAMPLE, ONE MAY VIEW THE CAUSE FOR INTEGRATION MUCH MORE OPTIMISTICALLY ON THE NATIONAL SCENE THAN IN THE LOCALITY IN WHICH ONE LIVES. FOR THIS REASON IT MAY BE CONSIDERED BY SOME THAT IT IS LEGITIMATE TO DENY THE EMERGENCE OF A COMMUNITY HUMAN RELATIONS COUNCIL ON THE LOCAL LEVEL BECAUSE IT "ROCKS THE BOAT" AND IS ONLY MADE UP OF INEFFECTUAL LOCAL DO-GOODERS. THE SAME PEOPLE WHO TAKE THE POSITION MAY CHAMPION THE CAUSE OF LEGISLATIVE AND JUDICIAL CHANGE ON THE NATIONAL LEVEL WHICH WILL MAKE POSSIBLE THE GOALS THAT THE LOCAL GROUP WISHES TO ACHIEVE. SUCH A POSITION MAY HAVE MERIT FROM THE POINT OF EFFICIENCY BUT IT QUICKLY STERILIZES LOCAL INITIATIVE AND LEADS TO ALIENATIVE BEHAVIOR. IT MUST BE NOTED HERE THAT ALIENATIVE BEHAVIOR NEED NOT BE VIEWED AS TOTAL DISENGAGEMENT NOR APATHY. INSTEAD ALIENATION MAY BE MANIFESTED IN THE ACTION OF CERTAIN INTEREST GROUPS TO BLOCK PUBLIC IMPROVEMENT PROGRAMS WHICH WOULD APPEAR TO BE FOR THE BENEFIT OF THOSE WHO PROMOTE OPPOSITION. THIS HAS BEEN DEMONSTRATED RECENTLY BY CONFLICT IN URBAN RENEWAL PROGRAMS AND MORE RECENTLY IN THE POVERTY PROGRAM. THE CRY OF THE UNDER-PRIVILEGED THAT THEY ARE NOT CONSIDERED AS CAPABLE OF PARTICIPATING IN THE PROGRAMS WHICH ARE AIMED AT IMPROVING THEIR CONDITION MIGHT SEEM TO BE MORE LOCALIZED THAN REFLECTIVE OF A NATIONAL POSITION.

ONE WOULD NOT SUGGEST THE RESURRECTION OF SMALL COMMUNAL CENTERS FOR THE SOLUTION OF LARGE SCALE PROBLEMS. YET, THE NECESSITY TO PRESERVE A STRONG MEASURE OF IDENTITY THAT PEOPLE HELD TOWARD THE HORIZONTAL AXIS OF URBAN LIFE IS NECESSARY IF WE ARE TO TRULY ADVANCE THE DIGNITY OF THE URBAN DWELLER.

THE PROBLEMS OF URBAN IDENTITY OCCUPY A LESSER DEGREE OF CONCERN ON THE PART OF MANY PEOPLE WHO PLAN FOR AND BRING ABOUT CHANGE. THEY ADMIT THE WISDOM OF UNDERSTANDING THE SOCIAL STRUCTURE OF THE CITY BUT POINT TO THE FACT THAT THE ECONOMY AND POLITY OF URBAN LIFE MUST BE STABILIZED BEFORE THE OTHER ADVANCES MAY BE MADE. THE ARGUMENT IS OFTEN A VALID ONE BUT IT HAS LED TO A GREATER UNDERSTANDING OF THE SPATIAL CHARACTER OF MAN'S SOCIAL LIFE AND LESS UNDERSTANDING OF HIS INSTITUTIONAL LIFE. UNTIL WE INTENSIFY OUR INTEREST IN OTHER AREAS OF MAN'S ADJUSTMENT TO URBANIZATION, WE WILL NEVER TRULY FULFILL THE QUEST FOR AND UNDERSTAND ANY OF URBANISM AS A WAY OF LIFE.

TUESDAY, FEBRUARY 9
THEME OF THE DAY: THE IMPACT OF SOCIAL CHANGE ON UNIVERSITY ADULT EDUCATION DURING THE NEXT DECADE.

ADDRESS: "SOCIAL CHANGE AND THE U.S. UNIVERSITY"
DR. RICHARD WASSERSTROM, DEAN, COLLEGE OF ARTS AND SCIENCES, TUSKEGEE INSTITUTE

JUST ABOUT SIXTY YEARS AGO ROSCOE POUND, ONE OF THE GREAT MEN OF AMERICAN LEGAL EDUCATION AND JURISPRUDENCE, WROTE A PROVOCATIVE ARTICLE WHICH APPEARED IN THE AMERICAN BAR ASSOCIATION JOURNAL. THE PIECE WAS ENTITLED, "THE CAUSES OF POPULAR DISSATISFACTION WITH THE ADMINISTRATION OF JUSTICE." TODAY IT WOULD SURELY BE APPROPRIATE TO WRITE AN ESSAY ON "THE CAUSES OF DISSATISFACTION WITH THE ADMINISTRATION OF HIGHER EDUCATION." I DO NOT PROFESS TO BE EITHER WRITING AN ESSAY OR DELIVERING AN ADDRESS ON THIS TOPIC. YET, I DO BELIEVE THAT NO DISCUSSION OF MY TOPIC, SOCIAL CHANGE AND THE AMERICAN UNIVERSITY, CAN PROCEED VERY FAR WITHOUT TAKING EXPLICIT ACCOUNT OF SEVERAL THINGS. FIRST, THERE MUST BE ACKNOWLEDGMENT OF THE FACT THAT THERE IS DISSATISFACTION--SERIOUS DISSATISFACTION--WITH THE ADMINISTRATION OF HIGHER EDUCATION IN THE UNITED STATES. BUT THIS IS, PERHAPS, A TOO NARROW STATEMENT OF THE FACTS: THERE IS, I BELIEVE SERIOUS DISSATISFACTION WITH THE PRESENT ACCOMPLISHMENTS AND PROBABLE DIRECTIONS OF HIGHER EDUCATION GENERALLY IN THE UNITED STATES. NOT JUST WITH ADMINISTRATION IN THE NARROW SENSE. SECOND, AN INQUIRY INTO THE CAUSES OF THIS DISSATISFACTION CAN, I THINK, HELP US TO UNDERSTAND BETTER BOTH THE NATURE OF HIGHER EDUCATION AS IT IS TODAY, AND SOME OF THE SOCIAL FORCES WHICH ARE MOST APT TO AFFECT THE AMERICAN UNIVERSITY OF TOMORROW. AND THIRD, IT IS ESSENTIAL THAT WE RECOGNIZE THAT THERE EXISTS, FOR THE MOST PART, GOOD CAUSE FOR THIS DISSATISFACTION WITH HIGHER EDUCATION. IN SHORT, THERE IS DISSATISFACTION; THIS DISSATISFACTION MAY BE CAUSALLY SIGNIFICANT IN THE FUTURE; AND THERE ARE, AND WILL PROBABLY CONTINUE TO BE, GOOD REASONS TO BE DISSATISFIED WITH THE COURSE OF HIGHER EDUCATION--AND ESPECIALLY WITH THE AMERICAN UNIVERSITY.

RECENT EVENTS ON THE BERKELEY CAMPUS ARE SURELY THE MOST STRIKING ILLUSTRATION OF THE FACT THAT THERE IS DISSATISFACTION AND THAT THIS DISSATISFACTION IS NEITHER A TRANSITORY NOR PERIPHERAL MATTER. ALTHOUGH I WAS NOT PRESENT ON THE CAMPUS DURING OR AFTER ANY OF THE OCCURRENCES THIS FALL AND WINTER, AND ALTHOUGH I THINK IT HIGHLY UNLIKELY THAT A WHOLLY ACCURATE AND DISPASSIONATE ACCOUNT AND ANALYSIS OF THE EVENTS WILL BE FORTHCOMING IN THE IMMEDIATE, OR EVEN NOT TOO DISTANT FUTURE, I NONETHELESS BELIEVE THAT THERE ARE CERTAIN THINGS THAT CAN BE SAID--AND CERTAIN LESSONS THAT CAN BE DRAWN--WITH APPRECIABLE CONFIDENCE.

WE CAN BEING, PERHAPS, BY PUTTING TO ONE SIDE SOME THINGS THAT ARE TEMPTING BUT NOT VERY PLAUSIBLE TO BELIEVE. FIRST, IT IS APPARENT THAT THE UNREST THAT GRIPPED, AND DOUBTLESS STILL PERVADES THE CAMPUS, WAS AND IS NOT A STUDENT PANTY RAID OR FROLIC WRIT LARGE. SECOND, IT IS EQUALLY EVIDENT THAT IT WAS NOT THE EXECUTION OF A CAREFULLY CONTRIVED PLOT BY A TINY GROUP OF EXTREMELY LEFT-WING DISGRUNTLED AND DISENCHANTED UNDERGRADUATE AND GRADUATE STUDENTS. ON THE CONTRARY THE UPRISING, THE REVOLT, THE DISTURBANCE, THE ANARCHY--WHATEVER YOU WISH TO CALL IT--STRUCK A HIGHLY RESPONSIVE CHORD IN THE STUDENT BODY--AND, INDEED, WITHIN MUCH OF THE FACULTY. THE DISSATISFACTION CLAIMED AND ENJOYED AND WIDE AND NOT A NARROW BASE OF SUPPORT.

And this leads to the third negative fact: despite the ostensible point at issue--the right of students to freedom of speech or to solicit funds and adherents for certain types of causes, and activities--despite the fact that the movement was called the Free Speech Movement, the real nature of the controversy was both different and far less specific in character. The controversy was caused by and maintained by a diffuse, ill-defined but for that reason no less real general dissatisfaction on the part of many of the students with the University of California *as an institution of higher learning*.

What is at once so disturbing about and yet so illustrative of the profound importance of the Berkeley situation is the fact that the University of California was--and perhaps still is--surely one of the strongest, vibrant and most emulated of American Universities. The students were not students at some second-rate, impoverished, authoritarian institution protesting an obviously incompetent faculty, an incomplete or inadequate curriculum, and an inept and ill-trained administration. On the contrary, these were Berkeley students, and as such were the beneficiaries of a faculty of distinction, a set of curricula of appreciable--one is tempted to say, limitless--depth and breadth, and an adroit and highly professional administration. The fact that it was precisely *these students* who were seriously disturbed and dissatisfied is surely one of the crucial facts at hand.

It is, of course, a much more difficult enterprise for a variety of reasons, to isolate and catalogue the causes of dissatisfaction at Berkeley. I do not know precisely what they were. But I think I know what they were. And even if I am wrong in my diagnosis of the Berkeley situation, I can, I believe, put forth several grounds for what ought to have been, if they were not in fact, the causes of dissatisfaction with good--or even excellent--higher university education in the United States.

I think without a doubt that the greatest single cause was a sense of offense and outrage on the part of the students toward the rapid depersonalization of the educational process. The size of the institution is surely a factor in the development of impersonal, mass education, but for reasons which I propose to explore more fully shortly, size per se, is clearly not the only, or even the most significant, aspect of this feeling of estrangement and sense of alienation.

Related to this sense of depersonalization was, I suspect very strongly, a more direct and focused lack of satisfaction with the quality of education--especially undergraduate education--at the University. The students were not receiving, were not being given the opportunity to enjoy, the kind of intellectual stimulation and confrontation that the ideology and tradition of American higher education had led them to expect. Although tuition at the University is low, its prestige and standards are of the highest. As to these commodities, the students believed they had been short-changed.

And finally, it is also evident, I think, that the administration of the University was ill-prepared to cope with the student challenges. As I have already indicated, it was ill-prepared not because it was poorly trained or unskilled and unsophisticated in the ways of University administration, but because it profoundly misunderstood the character, aims and aspirations of its own student body and because it seriously miscalculated and misjudged the depth and direction of the students' protests. Again, for reasons which I shall consider in a moment, this, too, is an important part of the picture of present and impending social change.

IF MY DIAGNOSIS IS EVEN ROUGHLY ACCURATE, THERE ARE, I SUBMIT, SEVERAL PLAUSIBLE GENERALIZATIONS AND SEVERAL SIGNIFICANT OBSERVATIONS THAT CAN BE MADE ABOUT SOCIAL CHANGES THAT HAVE AND WILL AFFECT THE AMERICAN UNIVERSITY. THE HISTORY OF THE NEXT TEN YEARS OF HIGHER EDUCATION WILL IN LARGE MEASURE BE THE STORY OF HOW OUR UNIVERSITIES RESPOND TO AND TAKE INTO ACCOUNT THE CONFLUENCE OF THESE FORCES.

IF I AM RIGHT IN THINKING THAT AN URGENT SENSE OF FRUSTRATION OVER THE IMPERSONAL QUALITY OF THE UNIVERSITY EDUCATIONAL PROCESS LAY AT OR NEAR THE HEART OF THE BERKELEY REVOLUTION, THEN I THINK I AM ALSO RIGHT IN SUGGESTING THAT THE CAUSES AND EFFECTS OF THIS INCREASING DEPERSONALIZATION ARE MORE COMPLICATED AND TROUBLESOME THAN MAY APPEAR AT FIRST GLANCE.

TO BE SURE, THE FULLY-PREDICTED PROBLEM OF NUMBERS IS UPON US, AND IS UNQUESTIONABLY HERE TO STAY. THE WAR BABIES ARE ALREADY IN COLLEGE, AND THE POSTWAR PERIOD DOES NOT APPEAR TO BE PROPERLY CHARACTERIZABLE AS THE ERA OF THE RETURN TO CONTINENCE. THE NUMBER OF STUDENTS SEEKING ENTRACE TO AND FINDING A PLACE IN COLLEGE CLEARLY WILL CONTINUE TO INCREASE AND INCREASE AWESOMELY. AND, TO THE EXTENT TO WHICH THIS MEANS THAT WE WILL HAVE LARGER AND LARGER INSTITUTIONS OF HIGHER LEARNING, SO THIS WILL ALSO MEAN TO EACH STUDENT SOME SENSE OF LOSS OF PERSONAL, INDIVIDUAL IDENTITY. IT IS NOT, I THINK, BY ANY MEANS ACCIDENTAL THAT THE FOCAL POINT OF CONTEMPORARY STUDENT DISSATISFACTION WITH HIGHER EDUCATION WAS AN INSTITUTION OF TWENTY-SEVEN THOUSAND ODD STUDENTS.

I AM SURE THAT I DO NOT STARTLE ANY OF YOU WHEN I SAY THAT I THINK IT UNLIKELY THAT THE DEVELOPMENT OF MAMMOTH MONOLITHIC CENTERS OF HIGHER EDUCATION CAN POSSIBLY PROVIDE ANYTHING BUT A SERIOUSLY IMPOVERISHED KIND OF EDUCATION. THIS IS SO FOR A VARIETY OF REASONS.

IN THE FIRST PLACE, SIZE ITSELF IS PRODUCTIVE OF A SENSE OF A LACK OF PERSONAL INVOLVEMENT AND INTIMACY. I.B.M. CARDS, COMPUTERS, AND A SYSTEM OF NONDESCRIPT STUDENT NUMBERS ARE, PERHAPS, INEVITABLE IF STUDENTS ARE TO REGISTER EXPEDITIOUSLY FOR THEIR COURSES, IF STUDENT GRADES ARE TO BE RECORDED AND REPRODUCED ACCURATELY, AND, IF IN GENERAL, A SCHOOL IS TO AVOID TOTAL CHAOS AND INEFFICIENCY.

YET, THE GOOD SENSE, IF NOT NECESSITY, BEHIND THE DECISION TO AUTOMATE AND MECHANIZE ALL THAT CAN BE DONE EFFICIENTLY IN THIS FASHION, SHOULD NOT BLIND US TO THE FACT THAT THERE IS MUCH THAT CAN BE AUTOMATED ONLY AT A VERY HIGH PRICE. IF A COMPUTER CAN EFFECTIVELY MATCH A STUDENT'S COURSE DESIRES WITH EXISTING COURSES AND SECTIONS OF COURSES, THIS DOES NOT MEAN THAT A COMPUTER CAN WISELY COUNSEL A STUDENT AS TO WHAT COURSES HE OUGHT TO TAKE AND WHY HE OUGHT TO TAKE THEM. MORE IMPORTANTLY, PERHAPS, IF A COMPUTER CAN PRODUCE PAYROLL CHECKS OR TURN OUT A COMPLETE FACULTY ROSTER WITH EACH FACULTY MEMBER'S WORK LOAD AND STUDENT CONTACTS NEATLY CHARTED, THIS DOES NOT MEAN THAT A COMPUTER CAN DECIDE UPON MERITORIOUS SALARY INCREASES OR EVALUATE THE KIND AND QUALITY OF EDUCATION A TEACHER IS OFFERING AND A STUDENT RECEIVING.

I WANT, HOWEVER, TO MAKE IT PLAIN THAT MY FEARS ARE NOT EXCLUSIVELY, OR EVEN LARGELY, OF THE MACHINE. THE SIZE OF THE STUDENT POPULATION TODAY DOES PROBABLY MAKE IT IMPOSSIBLE TO TOLERATE MANY OF THE GROSSER INEFFICIENCIES OF THE COLLEGES OF YESTERDAY. HOPEFULLY, THOSE OF US WHO ARE INVOLVED IN HIGHER EDUCATION ARE SENSIBLE ENOUGH--AND OURSELVES SUFFICIENTLY SCARRED BY THE AUTOMATION OF THE INTERNAL REVENUE SYSTEM--TO PREVENT THE LURE OF THE COMPUTER FROM BEING ALL ENTICING. THERE IS A DANGER, OF COURSE, THAT WE WILL ALTER OUR CONCEPTIONS OF SOUND EDUCATION TO CONFORM TO THE CAPABILITIES OF THE MACHINE--I.E.

tests that are designed and given because they can be machine scored; curricula that are rigidly defined because a machine can then compute more easily the credits needed for graduation--there are these dangers, as well as the more obvious effects of an impersonalized relationship between institution and student, but were these all the dangers, I would see a need only for caution and not alarm.

But they are not. The problem of size, of how to educate so many, generates more serious educational concerns. In my judgment education cannot be mass-produced. Not because each student is so unique that he has to learn at his own peculiar rate, but because the essence of education--and especially higher education--is not primarily the bare accumulation and mastery of information, but is, rather, the development within each student of the abilities to analyze and criticize intelligently any given body of information and theory. Believing as I do, that education is experiencing things, doing things, that it is of necessity an active rather than a passive enterprise, the problem of numbers assumes substantially greater significance. Despite what many may think, the hard question today is not the question of where will we get the funds, the space and the personnel to house, feed and inform the bodies--and to park their cars. The crucial question, the fundamental question is a theoretical and not a practical question at all. It is the question of what kind or kinds of educational experiences ought the college or university provide.

It is the recent tentative answers to this question that cause me more concern than automation in the sense previously referred to. Large, if not enormous lecture courses, films and educational television and teaching machines and other devices which rather completely separate and remove the student from the teacher are, I believe, false prophets of educational salvation. They are worthless because they inform but do not educate and dangerous because they give the illusion--they are passed off--as constitutive of the educational process. If a student--if a person--is to acquire and refine those habits of inquiry and analysis that I believe to be essential to higher education he or she must be guided and prodded by direct and immediate confrontations with another more probing, and hopefully wiser mind. No lecture no matter how skillful, no film or television program no matter how artfully contrived, and no teaching matter no matter how sophisticated can probe and challenge a student's tentative questions and answers to the problems and conceptions placed before him.

If one thing is clear, it is that the problem of numbers cannot be met by simply increasing the sizes of classes or by substituting vicarious learning experiences for actual ones. I have no simple solution to offer, of course, but I do intend later in my remarks to suggest a few moderately unconventional possibilities.

Right now, however, I want to return to another aspect of the Berkeley situation and the developing impersonality of higher education. It is my contention that a considerable amount of present and future dissatisfaction with higher education owes much to the changing conception and characteristics of what it is to be a member of a faculty of an institution of higher learning. Stated most succintly, the change that is surely occurring and that shows no obvious sign of abating is that of a continued diminution of the typical faculty members involvement in the internal life of the college or university. By the internal life of the college or university I refer, most of all, of course, to the students and to the development and maturation of that special--sometimes almost magical--relationship between teacher and student that can be productive

OF THE MOST EXCITING KIND OF MUTUAL STIMULATION, EDUCATION, AND GROWTH. BUT I ALSO MEAN TO INCLUDE MORE THAN CLASSROOM TEACHING; NAMELY, THE MORE PROSAIC PROBLEMS OF CURRICULUM, COUNSELING, ADMISSION, CAREER GUIDANCE, SOCIAL REGULATIONS AND THE LIKE.

IF A FORMAL INDICTMENT WERE TO BE DRAWN AGAINST THE HYPOTHETICAL FACULTY TYPE I AM THINKING ABOUT, THE GRAVAMEN OF THE CHARGE WOULD BE THAT HE DOESN'T CARE ESPECIALLY ABOUT TEACHING OR ABOUT BEING A TEACHER. HE IS NOT CONCERNED VERY MUCH WITH THE STUDENTS (EXCEPT FOR AN OCCASIONAL, VERY BRIGHT OR UNUSUAL ONE); HE DOES NOT THINK VERY MUCH ABOUT HIS COURSES AND HOW TO TEACH THEM; HE DOES NOT WORRY OVERLY MUCH ABOUT THE OPERATION OF THE INSTITUTION--EXCEPT TO OBSERVE HOW INEPTLY THE ADMINISTRATION PROCEEDS AT TIMES, AND TO COMPLAIN ABOUT HOW CRASS ITS MOTIVES AND TECHNIQUES MAY BE; HE FEELS COMPARATIVELY LITTLE LOYALTY TO THE INSTITUTION AS SUCH; AND HE REGARDS HIMSELF, MORE THAN ANYTHING ELSE, AS A PROFESSIONAL WITH A PROFESSION--A PROFESSION THAT IS NOT THAT OF TEACHER, OR EDUCATOR, OR FACULTY MEMBER, BUT RATHER IS THAT OF HISTORIAN, OR PHYSICIST, OR SOCIOLOGIST.

WHILE DOUBTLESS MORE A MATTER OF DEGREE THAN OF KIND, THIS CHANGE DOES SEEM TO ME TO BE A REAL CHANGE IN ATTITUDE AND ASPIRATION--AT LEAST IN ITS ACCELERATION AND PERVASIVENESS. A VARIETY OF FACTORS ARE CLEARLY AT WORK TO MAKE THIS SO.

TO BEGIN WITH, SIZE IS ONCE AGAIN A RELEVANT AND SIGNIFICANT FACTOR. JUST AS THE STUDENT OFTEN FINDS THE LARGE UNIVERSITY A COLD AND IMPERSONAL PLACE, SO THE AVERAGE FACULTY MEMBER OFTEN FINDS THAT SAME UNIVERSITY A DISTANT, UNFEELING, AND MAMMOTH ENTERPRISE WITH WHICH HE HAS PRECIOUS LITTLE TO IDENTIFY. DECISIONS WHICH HE ALWAYS THOUGHT WERE MADE BY FACULTY, ARE NO LONGER, APPARENTLY, HIS TO MAKE. THERE ARE TOO MANY OTHER CONSIDERATIONS THAT ALWAYS HAVE TO BE TAKEN INTO ACCOUNT AND OF WHICH HE KNOWS NOTHING. AND REALLY, HOW CAN A FACULTY OF 1500 OR EVEN A DEPARTMENT OF 150 COME TOGETHER FOR SERIOUS AND DELIBERATIVE DISCUSSION OF POLICY AND PROGRAM?

IN ADDITION, THERE IS THE NATURE OF GRADUATE EDUCATION ITSELF. NOT VERY DIFFERENT, PERHAPS, IN MANY RESPECTS FROM GRADUATE EDUCATION OF TWENTY OR EVEN OF FIFTY YEARS AGO, BUT CLEARLY DOING NOTHING AFFIRMATIVE TO INCULCATE OR AROUSE A SENSE OF PRIDE OR CONCERN IN TEACHING FOR ITS OWN SAKE. PEDAGOGY HAS NEVER BEEN A VERY DIRECT CONCERN OF GRADUATE EDUCATION; IT IS SURELY NOT ONE OF ITS CONCERNS TODAY. IT IS, I THINK, ANOMALOUS THAT WE HAVE NEVER AND DO NOT NOW ATTEMPT TO DO ANYTHING AT ALL THAT IS EXPLICITLY DESIGNED TO HELP MAKE FUTURE COLLEGE TEACHERS GOOD TEACHERS. I WONDER VERY SERIOUSLY WHETHER THIS IS A LUXURY THAT HIGHER EDUCATION CAN LONG CONTINUE TO AFFORD.

THE PROBLEM IS MORE ACUTE STILL, BECAUSE SEVERAL FACTORS ARE RENDERING A CONCERN WITH TEACHING STILL LESS SIGNIFICANT. FOR ONE THING, GRADUATE EDUCATION HAS BECOME MORE SPECIALIZED. THE SENSE, IF NOT THE REALITY, OF THE POSSIBILITY AND NEED TO ACQUIRE TRULY PROFESSIONAL MASTERY OF A GIVEN, LIMITED AREA OF KNOWLEDGE HAS SURELY INCREASED--AND WITH IT THE IDENTIFICATION WITH SUBJECT SPECIALTY RATHER THAN TEACHING. FOR ANOTHER THING, GRADUATE EDUCATION SERVES TO DEMONSTRATE IMPLICITLY, IF NOT EXPLICITLY, TO THE PROSPECTIVE TEACHER THAT TEACHING PER SE IS TO BE AVOIDED IS NOT ABHORED WHENEVER POSSIBLE. TEACHING IS WHAT HE, THE GRADUATE STUDENT, FINDS HIMSELF DOING AND HIS TEACHERS AVOIDING. TEACHING--PARTICULARLY UNDERGRADUATE TEACHING--IS NOT SOMETHING THAT COMES AFTER GRADUATE SCHOOL, BUT IS RATHER THAT WHICH MUST BE ENDURED DURING GRADUATE SCHOOL--SO THAT WHEN ONE COMPLETES HIS DEGREE HE CAN HAVE GRADUATE STUDENTS DOING HIS TEACHING AND RESEARCH FOR HIM. SUCH AN ENVIRONMENT IS HARDLY CONDUCIVE TO A SENSE OF INSTITUTIONAL OR PEDAGOGICAL LOYALTY.

In a real sense, too, one of the important questions facing higher education today, and likely to confront it tomorrow, is that of whether success has, or will spoil the professor. There was a time, I am confident, when few people went to graduate school or became college teachers for any reason other than the fact that teaching--being a teacher--was something they very much wanted to do. One became a graduate student and then a teacher in spite of the financial and associated sacrifices involved.

Such is not the case today. Graduate study is surely more attractive financially than it was even ten years ago--despite steadily rising tuition costs. And graduate education has independent attractions of its own. It is a way to defer if not avoid service in the armed forces; it can be and sometimes almost does become an end in itself, a pleasant permanent state of being.

But the problem of academic success, or the successful nature of the academic life, is deeper than the financial and other attractions of graduate school. Academic life itself is now a financial attractive undertaking, particularly if one eschews teaching as much as possible. And the rewards are not only financial in an obvious sense. Increasingly, money is available for travel, for expenses, for secretaries, for conferences (even this one), for leaves of absences. Now all of these things may be nice, but I doubt very much that they help people become much better teachers--particularly since they invite, if they do not require, innumerable absences from the campus.

I do not mean to suggest that the faculty has suddenly gone immoral and irresponsible. While I do think that the contemporary situation attracts many to academia whose primary concern are not with teaching, the pressures and forces at work are also a good deal more subtle. As much to blame as the faculty members themselves are the institutions and their administrative policies. And I do not mean primarily the old axiom of publish or perish. That one--when applied sensibly and with discretion and flexibility--we could live with, although I still think some schools ought to demonstrate real courage and seek to evaluate and reward good teaching as a sufficient criterion of success. But we have gone--or at least we are moving--beyond the stage of publish or perish. For that only meant that one had to spend his early, non-tenure years making his mark so that he would then have time for reflection, leisure, and students. Today, the pressure is, ironically, intensified rather than diminished with the acquisition of tenure. Perhaps it is because so much money is available to those men, and hence those institutions, that have acquired scholarly fame. Perhaps it is because grantsmanship just becomes a habit that is hard to break. I do not know what the explanation is, but I do know any number of persons who have less time for students, less time for the curriculum, less time for reading and reflection, and less time for their families and their colleagues, just because they were the ones who had an easy time getting tenure. If this continues, the university of tomorrow will be, in some respects at least, even more of a cause for dissatisfaction than the university of today.

My discussion so far suggests that aspects of the changing social scene are making it difficult, and will in the future make it more difficult, to continue to do the kinds of educational jobs that our colleges and universities have traditionally done. But any discussion of social change and the United States university would surely be seriously deficient if it failed altogether to call into question the desirability of seeking merely to maintain and achieve received goals and objectives. This is especially so, I believe, because the social demands upon, and the societal expectations concerning higher education--and more particularly the college degree--are themselves in the process of quite radical social change.

To put it bluntly, one of the important social facts today is that the college degree has replaced the high school diploma as the passport of entry into most of the economically significant aspects of society. Today, and surely tomorrow, vocational opportunities of all kinds are and will be contingent upon the possession of a college education. This has come about both because greater intellectual sophistication is required for many jobs and also because it has simply become fashionable to demand of a prospective applicant that he have a college degree--even, that is, in cases where the job could doubtless be done as competently by someone with less formal education. Concomitantly, the possession of a college degree has acquired a different status in our society. No longer is it a mark of special distinction, an accomplishment that serves to set the possessor off from and above the average citizen. Rather, it is the normal terminus of the formal educational process. The person who has not had a college education is the one who is unusual, the one who is distinct from the typical adult. Thus, the lack of a college education serves today to disadvantage one both economically and socially in ways that were not the case just a few years ago.

This state of affairs has genuine social consequences of sorts not typically faced either openly or candidly. Most directly, it raises the question of what ought be the standards for admission to or graduation from college. Less directly, but no less importantly, it poses the problem of whether we can on moral, as opposed to educational criteria, rightly refuse a collegiate education to all--or almost all--who seek one. That is to say, if I am right in asserting that today's college degree is beginning to become the functional equivalent of yesterday's high school diploma, then we need to decide whether a corresponding change in expectations concerning what that degree shall warrant and who shall obtain it is not also required. And this is an extraordinarily difficult problem.

It suggests, no doubt, that a cheapening of academic currency is called for, that standards must be lowered to accommodate the intellectually unfit. I am not sure that this is the case. I am not sure because, very frankly, I do not know what the present standards for collegiate work are or ought to be. I do not think that anyone else knows either. This is not a subject that academicians typically discuss in a systematic, careful fashion. But some things can, nonetheless, be said.

First, whatever the minimum standards are or ought to be, they ought clearly not be (although I think they sometimes are) probable ability to pursue meaningful graduate education. Here we have one example of the over-professionalization of our present day college professors. I think that some, and perhaps even many of them do suppose that a student majoring, say, in English or sociology, has really not measured up to collegiate standards unless that student leaves college able to enter graduate school in English or sociology and to deal with the subject matter involved at that quite sophisticated level of proficiency. Surely, though, an ability to appreciate literature, or to understand and assess significant sociological theory and data ought to be sufficient--even if one is unable to "do" English criticism or to "do" sociological inquiry.

Second, despite what some have suggested, we cannot quite so easily solve the problem of the number of students in our colleges and universities by simply denying many admission to college on the grounds that they do not measure up in ability. Even if we really did know what we as educators think the minimum requisites are or ought to be, we would still have to ask the question whether we were asking for more than society generally expected of and from our graduates.

If a person cannot get a job as, for example, a car-hop unless he is a college graduate, do our universities have a right to insist upon very much? Or, do they at least have the obligation to educate the owners of drive-in restaurants concerning the duties and abilities needed to be a successful car-hop? Or are these concerns simply beyond the province of the academic community altogether? An affirmative answer to the latter question is, I think, the one clearly unacceptable answer.

Thus, we really must begin to think seriously about what we ought to expect as minimally satisfactory collegiate work. And in particular, we must ask very seriously about the degree to which our expectations may reflect or embody our own peculiar biases and conventions rather than more generally defensible criteria. One of the things that my association for the past year with a predominantly Negro, Southern institution has done is to cause me to reflect for the first time upon this problem. Are the abilities to verbalize, to articulate and to speak "correctly", really essential ingredients of higher education? Are they more important or better than relatively non-verbal imaginative activity? To what extent does our educational system presuppose the opportunity in earlier years to have acquired certain types of information and to have had certain kinds of experiences? Are these experiences and is this information really necessary or just familiar to most? Can't we devise college curricula that can take account and take care of these differences?

It should be apparent what I am leading up to. Even if we do decide, after the deliberation that has not yet come, that our educational values and expectations are on the whole sound ones, we must be much more zealous and much less conventional in our search for ways and means by which to permit all--and not just a large but privileged segment of our society--to partake of these experiences and their accompanying material and intellectual benefits. I am appalled, often, at the attempts which are now so fashionable to aid the culturally disadvantaged. Even if they are truly culturally disadvantaged, and not, say, just culturally different, the efforts of assistance are curious indeed. There is, for example, little if any attention being paid to the question of whether the effects of cultural disadvantage ought in any meaningful way be taken into account in the formation of the college curriculum. Does the fact that, for example, a typical Southern Negro youngster has grown up in one very special kind of environment have no implications for what we ought to ask him to read and think about when he enters college? Should Salinger be as relevant or as believable as Baldwin? Cases in Constitutional law as meaningful as local legal injustices and continuing school segregation? Democratic theory as plausible as the overt as well as covert reasons why no one in his family is yet registered to vote?

If grading students is justifiable on the grounds that it is a useful psychological prod for the highly competitive, typically successful white middle-class youngster (and I doubt it is), does it make any pedagogical sense when applied to the Negro youth for whom competitiveness is often a dangerous characteristic and failure the common fact of life?

And then there is the problem of standardized tests--again forced seemingly upon us by the numbers that seek us. Do tests such as the College Board and the GRE measure accurately what we want them to measure? Do the tests have their own biases--not the least of which being a tendency to favor those who are used to taking such tests? Today, at many schools I am sure that a student's chance to enter that school depends very largely upon this one shot at the test. Yet how many faculty members have ever looked at it or asked the question of whether the test seems to probe that which seems important? Here is another example of faculty lack of involvement and interest in an area of great concern.

Although my examples are specific, my point is a very general one. Given the overriding significance of collegiate education, we must exercise especial care that we do not permit the accidents of economic, cultural and social circumstance further to remove or alienate a segment of our society. It is surely insufficient simply to say that our university system will open its doors to all who prove themselves ready and able to enter on our terms. The question,--once we have settled the questions of what we want to make students ready for and how we know when they are ready--the real challenge to higher education is to devise new and imaginative ways by which to maximize the chances that all will succeed. And it is clearly not enough to say that the answer is to improve public primary and secondary education. The fact of the matter is that we have not even begun to ask ourselves what we can or might do with the products of our schools--both good and bad--that we have before us today.

I have no ready-made solutions to the problems that I see or answers to the questions that I have raised. I do think that the problem of numbers is accentuated by the changed function of collegiate education and the need to keep the college-bound community a fully open if not all inclusive one. I think, too, that sheer size does create problems of its own that can perhaps best be met by marked decentralization of our educational facilities, although this can certainly be an administrative rather than a spacial move toward the development of discrete educational entities.

I believe that a substantial reorientation of graduate education is essential. We must reexamine the characteristics that a good teacher ought to possess and ask anew whether our present Ph.D. programs are either productive of or necessary for these teachers. One way to solve the increasing demand for teachers is to consider whether non Ph.D. people might not be able to do the job as well. After all, in most universities, graduate students do much of the crucial undergraduate teaching anyway. But what is wrong, I suspect, with the use of graduate students is not their lack of subject-matter competence, but rather their inexperience, their need to attend to other matters as well as their teaching, and their transitory status in the academic community. Perhaps, therefore, we ought to have the courage to acknowledge that we will never have enough Ph.D.s to do the job and that we ought to consider finding other persons who can teach and teach well, and who will become permanent, experienced, committed and meaningful participants in the processes of higher education. I suspect that a large, and as yet untapped supply of such persons already exists. I do not believe anyone has even thought to look.

To return finally to the Berkeley situation once again, there is a lesson of a more encouraging nature to be drawn from it. As I indicated earlier, one of the things that went wrong was that the University administration miscalculated and misjudged its own student body. It did so, I believe, because it supposed that the students of today are, really, no different from those of ten or thirty years ago. But they are different, and that difference may be part of our salvation. I know that they are different, but I am far less confident that I can describe exactly how.

Perhaps the simplest thing to say is that they are socially more aware and socially more concerned than students of bygone days. They are concerned with

MATTERS OF JUSTICE, FAIRNESS AND PURPOSE IN A WAY IN WHICH FEW OF THOSE WHO WENT TO SCHOOL WITH ME WERE CONCERNED--OR AT LEAST CONCERNED ENOUGH TO DO ANYTHING. THEY SEEM TO CARE LESS, ON THE WHOLE, ABOUT MATERIAL AFFAIRS OR ECONOMIC SUCCESS THAN THE STUDENTS OF YESTERDAY. NO DOUBT, THIS IS DUE IN PART TO THE FACT THAT THESE CONCERNS ARE LESS PRESSING. BUT THE FACT REMAINS THAT THE PEACE CORPS, THE MISSISSIPPI PROJECT, AND EVEN THE BERKELEY DISTURBANCE COULD NOT HAVE SUCCEEDED TEN YEARS AGO.

IF THIS IS NOT ITSELF A TRANSITORY AND PERIPHERAL OCCURRENCE, IT CAN HAVE REAL MEANING FOR HIGHER EDUCATION AND ITS PROBLEMS. I SUSPECT, ALTHOUGH I CANNOT PROVE, THAT MANY OF THE GRADUATE STUDENTS OF TOMORROW WILL BE ATTRACTED TO ACADEMIA BECAUSE OF THE SIGNIFICANCE AND SOCIAL VALUE OF TEACHING AS A PROFESSION. I IMAGINE, TOO, THAT IF THEY PASS THROUGH GRADUATE SCHOOL WITHOUT BEING FULLY CORRUPTED, THEY WILL, AS FACULTY MEMBERS, INSIST UPON A STAKE IN THE EDUCATIONAL DECISIONS OF THE FUTURE. WITH ONLY A LITTLE IMAGINATION WE COULD, I BELIEVE, DRAW SO EFFECTIVELY UPON THE CONCERNS OF OUR PRESENT-DAY STUDENTS IN THE RECRUITMENT OF A LARGE NUMBER OF DEDICATED AND CAPABLE TEACHERS OF TOMORROW. TODAY, NO ONE SEEMS TO HAVE DEEMED THE IMAGINATIVE EFFORTS WORTH MAKING.

I CANNOT CLOSE WITHOUT ACKNOWLEDGING THAT THERE IS MUCH THAT IS RELEVANT TO MY TOPIC AND THAT REMAINS YET UNMENTIONED. I HAVE NOT, FOR INSTANCE, TOUCHED AT ALL UPON THE FINANCING OF HIGHER EDUCATION. I HAVE NOT, MORE PARTICULARLY, LOOKED EITHER AT THE ROLES OR CONSEQUENCES OF FEDERAL OR FOUNDATION SUPPORT FOR HIGHER EDUCATION--TWO TOPICS THAT EACH DESERVE A PAPER OF THEIR OWN.

NOR, TO TAKE A QUITE DIFFERENT TACK, HAVE I SAID ANYTHING DIRECTLY ABOUT WHAT COULD WELL HAVE BEEN THE FOCUS OF MY ENTIRE PAPER; NAMELY, THE ROLE OF THE UNIVERSITY IN THE BRINGING ABOUT OF SIGNIFICANT SOCIAL CHANGE. AND FOR THAT MATTER, I HAVE EVEN SAID COMPARATIVELY LITTLE ABOUT THE KIND OF HIGHER EDUCATION THAT A RAPIDLY CHANGING SOCIETY REQUIRES. THESE ARE ALL LARGE AND IMPORTANT TOPICS. I CAN ONLY DEFEND THESE AND OTHER OMISSIONS BY ASSERTING MY BELIEF THAT THE SUBJECTS I DID SELECT WERE EQUALLY IMPORTANT AND EQUALLY WORTHY OF CONSIDERATION AND REFLECTION.

WEDNESDAY, FEBRUARY 10
THEME OF THE DAY: THE RESPONSIBILITIES OF UNIVERSITY ADULT EDUCATION TO ENHANCE THE EFFECTIVENESS AND DEVELOP THE POTENTIALITIES OF THE INDIVIDUAL.

ADDRESS: "THE UNIVERSITY AND THE MORAL FRONTIER"*
DR. JOHN F. A. TAYLOR, PROFESSOR, DEPARTMENT OF PHILOSOPHY,
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I

HENRY DAVID THOREAU KEPT ON HIS WRITING TABLE AT WALDEN POND, BESIDES HIS GREEK HOMER, THREE PIECES OF YANKEE LIMESTONE WHICH HAD PLEASED HIS EYE ON ONE OF HIS WALKS. HE SHORTLY OBSERVED THAT IF THEY WERE TO BE KEPT, THEY HAD THEN TO BE DUSTED. OUT OF THE WINDOW THEY WENT IN A SUBLIME RENUNCIATION, CONSIGNED TO THE ELEMENTAL CARE, ATTENTIVE ENOUGH, OF WIND AND RAIN. THE COST OF THEIR MAINTENANCE INDOORS SO FAR OUTWEIGHED THE MARGINAL ADVANTAGE OF HAVING THEM THERE THAT THE KEEPING OF THEM WAS IN THE DOMESTIC ECONOMY OF WALDEN QUITE UNTHINKABLE, AND IN THE MORAL ECONOMY OF THOREAU A TREASON AGAINST SIMPLICITY. WHAT BUSINESS HAD HE, THOREAU, DUSTING SUCH CLUTTER OF MERE THINGS SO LONG AS THE LIVING SOUL WITHIN HIM HAD DUST UPON ITSELF, HAVING STILL TO BE MADE PURE IN ITS PROPER ELEMENT?

I NEVER READ THAT PASSAGE IN WALDEN EXCEPT WITH APPROVAL. THAT IS THE ESSENTIAL THOREAU, THE INTIMATE SPECIAL CHARACTER AND CLEAN SERIOUSNESS OF HIM, WHICH I FIND IN EVERY WAY ADMIRABLE. SO PERFECTLY EDUCATIVE IS THAT ACT THAT I EMBRACE IT AS MY OWN AND WOULD TO GOD I HAD THOUGHT OF IT FIRST. LIKE ALL AMERICANS I REGARD AS MOST TYPICALLY AMERICAN IN THOREAU THE VERY TRAIT WHICH I FIND IN NO OTHER, BUT IN HIM ONLY, THE FLUENT CONSEQUENCE OF ACT UPON THOUGHT, THE THOUGHT WITHOUT HINT OF INDECISION, THE ACT WITHOUT HINT OF MISGIVING. YOUR TYPICAL AMERICAN HAS NO SUCH TRAIT. HE IS LIKE ME, FILLED WITH INDECISIONS, PLAGUED BY MISGIVINGS. HE WEARS HIS FREEDOM LIKE A STAIN. HE WOULD BE CAUGHT DEAD BEFORE CLAIMING INFALLIBILITY FOR THE LEAST OF HIS OPINIONS ON ANY MATTER. THEREFORE, BEFORE ANY MATTER WHICH CONCERNS HIS WAY OF LIFE, EXCEPT IT BE THE ABSTRACT RIGHT OF FORMING IT FOR HIMSELF, HE HESITATES. THE THOUGHT TREMBLES ON THE RAZOR'S EDGE ILL AT EASE, DECISIONS ARE SOUGHT IN THE VILLAGE WHERE RESPECTABILITY CAN BE NEVER QUESTIONED, AND THE ACT, IF THE VILLAGE IS ITSELF IN DOUBT, IS PERMANENTLY PUZZLED OVER AND PERMANENTLY WITHHELD.

I HOLD THE TOLERANCE OF PRIVACY OF OPINION IN AMERICA IN A VERY SINCERE AFFECTION. FOR ONE THING, AS AN AMERICAN, I SHARE IT. FOR ANOTHER, I AM SECURER IN MY IDIOSYNCRASY THAT OTHERS CULTIVATE AND SHARE IT TOO. BUT ITS CONSEQUENCE IS THAT IN THE MATTER OF EDUCATION, IN THE ONE MATTER IN WHICH AN UNERRING FIRMNESS OF DECISION IS INITIALLY REQUIRED, PUBLIC OPINION IN AMERICA IS PERENNIALLY UNBUTTONED. IT IS PERHAPS WELL FOR OUR IMAGE OF THOREAU THAT HE DESISTED EARLY FROM TEACHING SCHOOL. FOR IN THAT ENGAGEMENT, AS I SURMISE, HE MUST AS SIGNALLY HAVE FAILED AS AT WALDEN HE SUCCEEDED. IT IS QUITE IMPOSSIBLE TO HAVE A CONCORD IN WHICH ALL THE VILLAGERS REGARD CIVIL DISOBEDIENCE AS A DUTY. WHICH IS TO SAY, THAT THE IMAGE OF THOREAU, WHICH WE JUSTLY ELEVATE, IS AN IMAGE OF THE GENIUS OF OUR PRIVACY. IMAGE OF CITIZEN IT DOES NOT AFFORD. AMERICA WOULD BE IRREPARABLY POORER WITHOUT THE RICHES OF HENRY DAVID THOREAU. BUT THE SUFFICIENT education of a society is not to be gained from mediating the absolutions of a hermitage. I suspect that American education has nowhere failed so adjectly as in instructing men on the uses of their solitude. But that is only to have said that it has failed everywhere, outside the village as well as in it. For it has surely failed in instructing men on the uses of community.

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I am content that every American should damn Concord. But an educator must somehow contrive, even in damning it, still to labor for its sake. The problem is to realize an education of men, to draw forth Thereaus, in spite of Concord's complacency with its own image. Concord is every educator's world. Always in its own eyes it is [redacted]roachable; always, in the eyes of an educator, it is partly fake, inauthentic, merely respectable. Concord is unimpeachable only because no one has had the courage to impeach it. Immemorially the fault of Concord is that it will not license the Thoreau in each of its silent villagers. Silence is the price of the village, the petty fee which the villager exchanges for the civil guarantee of his freedom of speech. The village requires of each man that he become the desecrated effigy of the least part of his neighbor. That is why, if the truth were confessed, to labor for Concord's sake as an educator of its citizens is always to be, like Thoreau, a trifle treasonable to it. The education of a citizen cannot be drawn from a study of the pattern of a city's habit. For the task of education is at last to set free not the habit of a city, but the dumb aspiration implicit in its habit, the buried virtue which its habit has incompletely liberated.

As an educator I would shape men who are free to walk in the village as independently as Thoreau walked beyond it. If this be treason, I am guilty of it. An uncritical deference has no place in education. Your originality in taking the sum of 2 and 2 does not interest me. For originality is here out of place; deference to rule alone is in place. But if you ask me to educate your son, I would sooner see him unformed than stamp upon him the image of you or the image of me. He has a better and less anonymous calling. You would make of him a cipher? Then let him be what you are. You would make of him a man? Then let him be what he is capable of becoming, a critical intelligence abroad in the world, loyal to the only Concord to which you in fact are loyal, a Concord capable of sheltering his virtue as it shelters yours, so much the object of his care, so intimately a part of himself in intercourse and solitude, that to desert it is not to find Walden but to wander with Cain.

I speak from the University, not for it. There was a time at which the University shared the absolutions of Walden Pond. It does so no longer. The academic grove was once a seclusion from society; today it is society's laboratory. It is consultant for the commonwealth. Of its learning all men make confession. Its ignorance no one confesses. It has acquired all of the thoughtless deference which Concord formerly reserved to itself. In that, if the University but knew the measure of its ignorance, there would be some gain. But for so long as its ignorance remains unknown, it is a peril to itself and to all men, striking flint where it thinks itself only to be dusting stones.

II

There is, I suppose, an element of risk even in the circumstance of our being in the world. What a man gets, what good he falls heir to, is always in part owing to matters which fall beyond his control, which owe nothing to his will or to his act.

Of those matters which fall beyond our capacity to change--as that, to live, we must eat; or that, to have society at all, we must be subject to some restraints--of these matters I propose to take no account, not because they are not important (on the contrary, they are most fatefully important), but because they are matters which nothing we do or say can in any wise affect. They afford the bare stage within which all human decisions are taken, and just as the actor on the stage is not free to suspend the conditions of the stage on which his part is cast, so neither are we free to suspend the conditions of our stage, which is nature.

All that we can do, all that we can ever hope to do, is to make use of those conditions which the neutral stage affords. For it is possible, as the ancient Stoics saw, even given these conditions which are unalterable, either to play our part well, or to play it ill. That alone is within our power, to envisage the role clearly, to envisage the role within the limits by which nature hedges our acts, and to determine what constitutes the proper enactment of it.

That at last is what all statesmanship is, it is what all education is, among men, a cultivation in them of a capacity to understand, under given circumstances of nature and society, what are the real possibilities, the authentic alternatives, that are available for choice; to embrace, among those alternatives, that one of them in which the human welfare is found most abundantly to lie; and having embraced it, to draw forth, out of resources which the circumstances afford, the most efficient instruments for the having of it.

Be content to think simply for a while. In the making of a garden a man does but bring together soil and seed, and set each to a work which each was already fitted to perform before his act took place. The seed does not receive from him its capacity for growth; the soil does not receive from him its capacity to sustain growth. His act of gardening is simply an act of combination, drawing together capacities in things which are by nature fitted to complement each other. The combination alone is his; the elements combined are inevitably borrowed. They belonged to nature before his act, and belong still to nature after his act. The result of their combination would equally have ensued, had they been combined by an accidental gust of wind. They would have retained equally their fitness for combination, had their combination not in fact occurred--had seed remained still stored in pod, and soil unturned and fallow.

All human art--in matters of society, all statesmanship of any kind--is an art of combination. It is form-producing, not thing-producing. Its elements are given. It simply assembles, organizes these elements, introduces among them a pattern of its own, so that actually what art creates is not things, but only the forms of things.

That, very simply, is what men do, who enact the roles of educators in society. They institute forms in which the human community can be sheltered, and in which, if they do their part well, its better genius can be realized.

That is why the work of educators is so profoundly important in the comings and goings of the human community. For by the same freedom by which, out of decisions which we take, that community may be exalted, so equally, out of decisions which we take, that community can be abased. Make no mistake about it. Our capacity for doing evil is at least as large as our capacity for doing good. It is probably larger, for as men will follow when they are energetically led, it must be the appalling reflection of all energetic leaders, that there are more ways of going foul than of going pure.

What, then, is the responsible act of education in a society of free men?

Old Socrates had an answer for that question, and I still regard it as the only profitable and honest one in human terms. The work of teaching, he thought, whether it be the teaching of the young or the teaching of the old, is after all a piece of midwivery. The teacher is an intellectual midwife. What does the midwife do? The midwife produces no child; she simply delivers one. Unless the mother produces the child, there shall be no child. For the midwife's virtue consists not in producing capacity in others, but only in delivering others of capacities which they already have.

It is so with education among men. You cannot make men better than they are capable of becoming. You are not competent to give them anything. But what you can do is to deliver them, by the services you perform, of the best that they are capable of.

Such is the sense of that strange imperative pronounced by the Existentialist philosophers in our own day. They say: "Become what you are!" Why should that be commanded of a man? Why should a man be commanded to *become* what already he *is*? You do not bid a child to gravitate or to grow. For a child gravitates and grows independently of your command, and will gravitate and grow still, even in the absence of your command. So much you may leave to nature, as the child in effect leaves it to nature, and adds not a cubit to its stature, or an ounce to its weight, by taking thought. Yet still it makes sense to say to a child, "Become what you are!" For one then speaks not to the child, but to the man in the child. That is the strange paradox of the human condition, which is shared by no other condition in nature, that a man is capable of being less than he is, and discovers himself, in any stage of the development of human society, less than he is capable, rightly nurtured, of becoming. He is nature's singular essay in tragedy, whose destiny nature has left undetermined, except as he shall determine it, gross Caliban, from the vision of Ariel in himself. As he shapes his society, as he fashions its institutions and frames its laws, so at last he shall become. That is why, of all animals, man alone requires to be educated. Mere training will suffice for an ordinary animal, since of an ordinary animal no choice concerning its own estate is ever demanded. But of a human animal that choice is precisely demanded. The taking of sides, the granting of allegiance, the exercise of loyalty to an image of himself, is what makes him human. So therefore, to that task, we educate him to the freedom of the human act, and regard mere training as suited not to the art of making men, but to the art of lesser fishermen.

A man, as the educator or the statesman is bound to conceive him, is not merely a creature born promiscuously into the species *homo sapiens*. He is that. But he is also, besides that, a creature whose thought, whose reflection, whose conception of his own promise makes him what he is. He alone, in all of nature, is obliged to seek out his proper image, since nature in its careless dispensation has left it undetermined, and he alone can, for good or evil, determine it--for evil as for good, as he chooses; and for evil no less than for good, unless he chooses.

That is man's fate, as the old philosophers saw it, that he must choose his fate. That is man's fate, as your modern Existentialist sees it, that unless he chooses and responsibly allies himself, he shall suffer in the indifferent round of mere nature the despair of utter nakedness and desolation.

That is why, for Concord's silent villagers, the vision of America has always creatively to be reworked. That is why, for every generation of Americans, the task is original, generous, heroic and unfinished. Man is himself, in Mr. Kennedy's phrase, the new frontier. He is the only frontier that is permanent. For the frontier did never lie in the unpeopled land. It lies in the peopled one. It lies in us.

III

The one compelling and inescapable datum of the modern consciousness is its sense of crisis. Of crisis, of crisis alone, amid the corrosions of unbelief and moral incertitude which beset our world, is anyone perfectly persuaded. Men may differ on all other matters. They may differ in their opinion of the causes which have brought men and nations to their present posture; they may differ in their judgment of the remedies which can relieve the modern *malaise*. On the matter of crisis itself there are no differences of opinion or of judgment. The sense of crisis is the one conviction which the 20th century has produced. Tragically, it is almost the only conviction which it preserves. I know of no more appalling commentary on the roughness and inclemency of the modern scene than this tragic perception of itself, which it has gained.

The crisis itself is certified. It is what no one doubts. But the nature of the crisis is very much a subject of dispute. For while men feel the exacerbations of the times, and experience, out of the conflicts of their institutions, an arrest of allegiance in their simplest acts of every day, they all alike persist in believing that the present crisis is like any other, simply an exaggeration of every other, an incidental failure of efficiency or organization. So that each sees the ill in what he is most prepared to see, in what lies nearest to him and pinches first--a fault of economic distribution, a defect of political planning, a failure of communication or of design or of reverence.

It is the indomitable opinion of 20th-century man, that the disorganization of a total culture is capable of being cured by specific remedies, that there is no ill which a better knowledge of utilities might not remove. It is presumed everywhere that the ills of mankind are the baneful effects of our too little knowledge, and that as knowledge is increased, those ills must be diminished, and at last must disappear.

That opinion, that trust, is the motive which underlies the study, and gives moral seriousness to the pursuit, of all of the descriptive sciences of human behavior--to the pursuit of psychology, of sociology, of economics and political science.

I will say frankly that in my judgment that opinion is a delusion. I do not depreciate the descriptive sciences of human behavior. I do simply despair of the claims which are made in their behalf, which require of them answers they cannot give and set for them problems they cannot touch.

The dilemma of 20th-century man is at his core, not at his surface. Which is to say, his dilemma is philosophical: it concerns his fundamental commitments, not his incidental acts; the quality of the ends he pursues, not the efficiency of the means he commands in pursuing them.

Knowledge is power, Francis Bacon once wrote, for if you would command nature, you must be content to obey her. That is the permanent challenge to the

POSITIVE SCIENCES AT ALL TIMES. OUR SCIENCES OF NATURE AND OF HUMAN SOCIETY ARE SIMPLY OUR STUDIES IN OBEDIENCE. THEY HAVE CONFERRED UPON MANKIND GREAT POWERS OF CONTROL, THE TECHNICAL POWERS WHICH ENABLE US TO PRODUCE IN NATURE AND IN SOCIETY THE EFFECTS WHICH MEN HAVE CHOSEN.

THE PROBLEM IS IN THE CHOOSING. FOR THAT KNOWLEDGE WHICH CONFERS UPON US THE POWER OF CONTROL SAYS NOT A WORD CONCERNING THE ENDS TO WHICH IT SHALL BE COMMITTED. THE POWER ITSELF IS, LIKE A KNIFE, NEUTRAL: IT CUTS FOR HIM WHO WIELDS IT. IT WILL CUT FOR A SURGEON TO SAVE LIFE, IT WILL CUT FOR A QUACK TO CRIPPLE IT, IT WILL CUT FOR A MURDERER TO CANCEL IT. IT WILL CUT EQUALLY TO SAVE OR TO MUTILATE. BUT WHO WILL TELL US WHAT IS SAVING AND WHAT IS MUTILATION?

YOU REFLECT UPON THE SAME CIRCUMSTANCE WHEN YOU OBSERVE OF 2-4-D, WHICH HAS UTILITY FOR KILLING DANDELIONS, THAT IT HAS EQUAL UTILITY FOR KILLING THE CLOVER IN YOUR LAWN. THE KNOWLEDGE IS AS NEUTRAL AS THE CHEMICAL. IT PRODUCES GOOD AND EVIL INDIFFERENTLY, AND STANDS MUTE BEFORE THE QUESTION, WHETHER ANY CROP IN NATURE SHALL BE THOUGHT A WEED, OR ANY DEATH IN NATURE A BENEFIT.

THE CONDEMNATION OF PROMETHEUS, WHO BROUGHT FIRE TO MAN FROM HEAVEN, IS NOT WITHOUT ITS ESSENTIAL JUSTICE. I APPLAUD THE FITNESS OF JOVE'S CARRION BIRD. FOR IT WAS A VERY QUESTIONABLE ACT OF COMPASSION WHICH GAVE MAN FIRE WITHOUT GIVING HIM AT ONCE THE KNOWLEDGE OF ITS PROPER USES. THE FIRE THAT WARMS THE LAMB IN HIM ARMS THE LION IN HIM.

AM I MY BROTHER'S KEEPER? YES, AS I WOULD KEEP SOCIETY AT ALL, I MUST KEEP MY BROTHER AND BE KEPT BY HIM. WITH RESPECT TO THAT MATTER THERE IS NEVER ANY QUESTION. THE GREAT QUESTION IS, WHO IS MY BROTHER? AND THAT IS A QUESTION FOR WHICH NO TECHNIQUE WILL READY A SOLUTION.

IF YOU WOULD GOVERN A SOCIETY, CONTROL THEN THE BELIEFS OF THAT SOCIETY. FOR THIS WE KNOW: MEN ACT NOT ACCORDING TO THE TRUTH, BUT ACCORDING TO WHAT THEY BELIEVE TO BE TRUE. CONTROL THEREFORE THEIR BELIEFS, AND YOU MAY CONTROL THEIR ACTIONS. THEY WILL DIE FOR A FALSEHOOD IN WHICH THEY BELIEVE MORE WILLINGLY THAN LIVE FOR A TRUTH WHICH THEY REPUDIATE, AND IF FOR A BELIEF WHICH THEY HOLD TRUE THEY BE DENIED THAT VISION OF ALTERNATIVES WHICH WOULD ENABLE THEM TO DISCOVER IT FALSE, THEY WILL ENDURE IN DUMB INNOCENCE WHAT WOULD REVOLT THEM IN CLEAR KNOWLEDGE.

IF THAT SHOCKS YOUR MORAL SENSIBILITIES, IT MUST NEVERTHELESS EXCITE YOUR ADMIRATION AS A DESCRIPTIVE ACCOUNT OF HUMAN SOCIAL BEHAVIOR. EVERY DICTATORSHIP IN THE HISTORY OF MANKIND HAS UNDERSTOOD IT. THE MOST GENEROUS DEMOCRACIES HAVE MADE USE OF IT, INSTITUTING A UNIVERSAL EDUCATION AND RIGHTS OF FREE SPEECH AND PRESS, THAT THE TRUTH SHOULD SET MEN FREE. THOMAS JEFFERSON SO FULLY BELIEVED IT THAT HE FOUNDED A UNIVERSITY; JOSEPH MCCARTHY SO FULLY BELIEVED IT THAT HE SILENCED THE UNIVERSITIES, JEFFERSON'S UNIVERSITY AMONG THEM.

NO ONE CAN BE PLEASED WITH THIS ISSUE OF OUR ARGUMENT, FOR IT CALLS TO OUR ATTENTION, OUT OF THE UNIVERSITY ITSELF, NOT THE PROFESSION OF ITS KNOWLEDGE, BUT THE ADMISSION OF ITS IGNORANCE.

STATESMEN AND EDUCATORS MUST KNOW THAT IGNORANCE. THEY MUST KNOW THE REASON FOR IT, THAT THE DESCRIPTIVE SCIENCES OF NATURE AND OF HUMAN SOCIETY DO NOT THEMSELVES DECIDE TO WHAT ENDS THEY SHALL BE COMMITTED. FOR UNLESS WE KNOW, AND BE READY TO CONFESS, THE IGNORANCE OF THE UNIVERSITY, WE CANNOT BE PROPER ADVOCATES OF THE KNOWLEDGE IT IN FACT CAN CLAIM. NOR WILL WE EVER UNDERSTAND WHY

THE PRESENT GENERATION, WHICH COMMANDS GREATER KNOWLEDGE THAN ANY OF ITS PREDECESSORS, SHOULD ALSO EXPERIENCE GREATER ANXIETY THAN ANY OF ITS PREDECESSORS.

THE WEAPON WHICH A CHILD CAN TRIGGER IS, IN THE HANDS OF A CHILD, THE MOST DANGEROUS OF ALL WEAPONS. WHO IS THE CHILD? IT IS WE AT LAST, YOU AND I, HUMAN SOCIETY AT LARGE. I WISH I COULD SAY, AS THE DEGRADATION OF POLITICAL THEORY IN OUR DAY HAS TAUGHT US TO SAY, THAT MY FEAR WAS FEAR OF A BOMB. A BOMB IS THE LEAST OF MY FEARS. I DO NOT FEAR DYING TOMORROW. LET THE CAUSE BE TO ME REAL ENOUGH, I SHALL CONSENT TO DIE TODAY. NO, THE REAL FEAR IS NOT THAT TOMORROW I SHALL DIE, BUT THAT TOMORROW I SHALL LIVE, AND IN THAT MORROW FIND BOTH YOU AND ME AND ALL SOCIETY MADE VICTIM OF THE INSTRUMENTS WE HAVE FASHIONED, CAPTURED BY THE COMMUNICATIONS WHICH COULD IN A BETTER USE HAVE EXALTED US, DRIVEN BY THE DUMB PROCEDURES WHICH COULD IN A BETTER USE HAVE SET US FREE.

KNOWLEDGE IS NOT NECESSARILY WISDOM. NEITHER IS THE IMPARTING OF KNOWLEDGE NECESSARILY EDUCATION. WE HAVE LOST IN THE MODERN WORLD OUR CAPACITY FOR REGARDING THE DESTINY OF MANKIND AS A PROBLEM. WE VIEW OUR HUMANITY NOT AS A PROBLEM, WHICH DEMANDS REFLECTION, BUT AS A DATUM, WHICH PROHIBITS IT.

THEREFORE, IN THE PERIL OF OUR OLD HABIT, WE LOOK ONLY TO THOSE ILLS OF SOCIETY WHICH TECHNOLOGY CAN BE DEPENDED UPON TO REMEDY. POVERTY IS EVIL, THEREFORE THE ABSENCE OF POVERTY MUST BE GOOD. WAR IS EVIL, THEREFORE THE ABSENCE OF WAR MUST BE GOOD. DISEASE IS EVIL, THEREFORE THE ABSENCE OF DISEASE MUST BE GOOD. THESE ARE OUR INVINCIBLE CERTITUDES. IT SHOULD FOLLOW FROM THEM THAT A MAJOR END OF EDUCATION IS A TEACHING OF MEN TO DIE. FOR IN DEATH YOU HAVE EACH OF THESE THINGS: IN MERCIFUL DEATH THERE IS NEITHER WANT, NOR WAR, NOR DISEASE.

THE PHYSICIAN WHO WORKS AT HEALING THE BODY KNOWS HIS TASK IS DONE WHEN AN ILL HAS BEEN REMOVED. BUT IN THE EDUCATION OF MEN THE ELIMINATION OF AN ILL DOES NOT SUFFICE. THE REAL PROBLEM FOR EDUCATION IS NOT IN IDENTIFYING SOCIETY'S ILLS, OR EVEN IN ASSISTING IN THE REMOVAL OF THEM. THE REAL PROBLEM IS IN DETERMINING, IN SOCIETY'S INTEREST AND FOR ITS SAKE, IN RESPONSE TO ITS DUMB ASPIRATION, WHAT CONSTITUTES ITS HEALTH.

YET WHERE, IF NOT IN KNOWLEDGE, SHALL MEN FIND WISDOM? WHERE, IF NOT IN KNOWLEDGE, SHALL ONE DISCOVER THE PROPER EDUCATION OF A SOCIETY AND THE USES OF THE HUMAN FREEDOM?

THE QUESTION IS VERY JUSTLY RAISED. AND THE ANSWER TO IT IS: NOWHERE, NOWHERE SAVE IN KNOWLEDGE. BUT THE KNOWLEDGE IN QUESTION, WHICH AFFORDS WISDOM AND CAN GUIDE EDUCATION, SHALL NOT BE HAD IN OUR PRESENT EXERCISE. "WHATSOEVER THY HAND FINDETH TO DO, DO IT WITH THY MIGHT," SAYS THE WRITER OF ECCLESIASTES. IT IS AN INDECENT AND CRUEL PRECEPT. FOR SHALL IT BE THOUGHT TO MATTER NOT AT ALL WHAT THE BLIND HAND HAS FOUND TO DO? AND SHALL IT MATTER NOT AT ALL WHAT WE BECOME IN FOLLOWING IT, DEFINING THE SOUL'S COMMISSION ACCORDING TO THE ACCIDENTS OF TOUCH? AS THE 20TH CENTURY HAS HAD TRAGICALLY TO LEARN, HE WHO REGARDS THE HAND AS INFALLIBLE WILL BEFORE LONG DESERT THE HEAD AND THE HEART. THE INFALLIBILITY OF THE HAND IS THE FIERCE DOGMA OF A BRUTE SEASON, AND WE HAVE ALL BEEN PARTY TO IT. THAT IS WHY THE KNOWLEDGE NEEDED, THE ESSENTIAL KNOWLEDGE, IS A KNOWLEDGE OF THE COVENANT WHICH IS MAN, OF THE CIVILIZING COVENANT IN WHICH MEN WILL BE CONTENT TO ABIDE PERMANENTLY WITHOUT CONSTRAINT, SINCE BEYOND IT THEIR HUMANITY HAS NO PLACE AND THEIR DIGNITY NO WARRANTY. LET MEN SET FOR THEMSELVES THE TASK OF FRAMING SUCH A COVENANT, THEY SHALL KNOW THE EDUCATION OF THEIR YOUNG AND THE CONDITIONS OF THEIR COMMUNITY. FOR IN THAT COVENANT WILL BE FOUND THE SOURCES OF THE HUMAN DIGNITY AND THE NATURE OF THE GOOD SOCIETY, IN WHICH, IN THE WORDS OF MICAH, MEN LOVE JUSTICE, AND DO MERCY, AND WALK HUMBLY WITH THEIR GOD.

Wednesday, February 10
Theme of the Day: The Responsibilities of University Adult Education to Enhance the Effectiveness and Develop the Potentialities of the Individual.

Address: "LIBERAL EDUCATION IN THE AGE OF TECHNOLOGY."
Dr. Alan M. Thomas, Director, Canadian Association for Adult Education

It would not be unreasonable at this stage to express my pleasure and gratitude at being here, and to the United States in general. As our political and cultural life has become increasingly treacherous--there cannot be many countries in the world approach the anniversary of their creation by deciding to repeat the procedure with real passions and occasionally real bullets instead of mock ones--our admiration for the achievements of the United States increases. This is increasingly true of those of us who have accomplished a good deal of our graduate education by virtue of your generosity, and though we remain irrationally attached to the Canadian cosa nostra and fulfill perhaps the role of loyal opposition, it is true that our attitudes are changing from one of touchy superiority and grudging admiration to a more liberal interest and enthusiasm for your affairs, as well as a greater concern about our own. But there is another note as well I wish to sound and that is to express hope for the genuine internationalism in the concern for learning--the word is used in the active sense--and to hope that we are the genuine inheritors of the previous movements of North American and perhaps world solidarity, an emerging brotherhood that need not founder on political or cultural nationalism, but that can exchange experience and affection, which all learning must have freely and at the same time encourage political and cultural difference and variation. I am aware that I am speaking to citizens of the most powerful nation in the world, and that I am speaking about matters that have a direct bearing on the development and use of that power. I hope that you will find my freedom from your direct responsibility for it, reasonably matched by my awe in the face of such responsibility.

It has been customary for all my years of conscious experience with education to introduce into any seminar or conference concerned with the new wonder and excitements of science, technology and practical matters, a ritual reminder of the ancient virtues of liberal education. Some of you may remember the anecdote regarding the investigation of a British artillery team by an efficiency expert during the Second World War. After a thorough examination of the firing drill had been conducted the expert acknowledged his approval of the efficiency of the operation but expressed his curiosity about the function of a man who stood stiffly at attention throughout. After a moments thought, the answer came that this was the man who held the horses' heads. I sometimes think that this ritual is a bit like holding the horses' heads, and when I examine my own history I am appalled by the amount of time spent doing just that. My own files seem filled with collections of speeches directed at groups of presumed impatient and fiercely future minded groups of scientists, technicians and the like who know that this is the tiresome price they must pay for conquering the educational establishment. Perhaps there is a flickering hope that something will be advanced that will reduce their own conflicts, since we are all in one way or another touched with the mystique of liberal education.

I asked Dr. Sharer whether what I was to do was to be a luncheon speech or a paper--there is a considerable difference in intention, expectation and digestion involved. He said it should be a little of both, and with that in mind, what you are about to get is the classical combination--a sermon. Since every sermon must have a text, mine is taken from an old Methodist hymn, written by your own James Russell Lowell in which the line reads--"Time renders ancient good uncouth." It is a surprising line to find in a hymn, though not perhaps in an American Methodist hymn, but I wish to draw your attention to the final word--"uncouth." It is important to note that it is not wrong or particularly evil that this ancient good has become, but uncouth, which is defined in most dictionaires "awkward, clumsy, crude, strange and unpleasant." What I am driving at is that in a society in which change has been most enthusiastically institutionalized, we must get used to the notion of the uncouthness of many of our treasured goods both in our reluctant eyes as well as in the eyes of others, particularly the young and be willing to respond to the inescapable truth. Not to do this, is to demand that only some things may change, but others must remain fixed; it is to take a moral view of these absolute practices and to create rigidities and inflexible duties which eventually defeat the ends we originally intend to serve. It is in the most familiar terms, to confuse changing standards with lowering them, to confuse varied standards with higher and lower ones, and to insist on a single hierarchy of educational value that is already strangling itself to death. In short, I am led to believe that with respect to the established canons of liberal education, much of the thought about them are or is uncouth. Unless we are willing to reconsider our attitudes to it and experiment with them, then the ritual of horse holding will remain just that, and eventually disappear. As a matter of fact, it is not such an uncongenial occupation for those of us who seem to have been appointed or elected to it, people are very nice and fees are high, but opportunity for both entrance and promotion is pretty small, and I wouldn't advise many young people to be counselled to accept it as a life's work.

The theory is that a liberal education is something someone gets, or possesses, or that it is an experience one goes through made up of the contact with and study of certain bodies of knowledge or practices. As you know, at least in the west, the identification of the liberal education or any education for that matter with certain subjects has been fierce and unremitting. All of you remember the endless struggles over the place of Greek and Latin in the curriculum. I have always been delighted by a remark of Bishop Berkeley, who, when engaged in one of these traditional battles remarked that everyone knew that Greek was an important language; not only was it the tongue of the Holy Ghost, but the possession of it led to some very good jobs in Britain. You know too that the liberal subjects have always been placed in opposition to the vocational ones, a result as time tells us of both social and political self-protection, and snobbery, but which has also been clearly demonstrated as a false opposition. Vocational education must of course be linked with some specific subjects, it is impossible to become a plumber without studying plumbing, and in some cases nowadays, advanced mathematics, but it is quite wrong to identify liberal education with any particular subject matter, just as it is quite mistaken to identify the practice of leisure, that new contentious and terrifying apparition on the horizon with any particular activity. The presence or absence of leisure cannot be inferred automatically from the activity engaged in, nor can the presence of absence of liberality and all the vague and good things it means. Thus, I cannot or would not even if I could, advance a new set of studies, a new group of courses as a solution to the problem. The universities are demonstrating all too clearly that all of the great liberal subjects can be turned into

VOCATIONAL ONES, AND ARE WORKING AWAY AT DOING SO. THEY HAVE EVERY RIGHT TO PROCEED IN THAT DIRECTION IF THEY CHOOSE, THEIR EARLIEST ANCESTORS WERE EXTREMELY GOOD VOCATIONAL INSTITUTIONS, BUT WE SHOULD AT LEAST BE AWARE OF WHAT IS HAPPENING.

WHAT I WISH TO SUGGEST IS THAT IT IS ONLY IN A SECONDARY SENSE THAT EDUCATION HAS THE ANSWER TO THIS PROBLEM. THIS IS A DANGEROUS THING TO SAY WHEN EDUCATION EVERYWHERE IS BEING OFFERED AS AN ANSWER TO NEARLY EVERY SOCIAL PROBLEM--AND IN MANY, MANY CASES IT IS THE ONLY ANSWER--AND WHEN VAST SUMS OF MONEY ARE NOW AVAILABLE FOR THOSE INDIVIDUALS LIKE OURSELVES AND OUR INSTITUTIONS WHICH SEEM TO HAVE LINGERED FOR SUCH A LONG TIME IN THE PENUMBRA OF SOCIAL POLICY AND PRESTIGE. BUT IT IS PRECISELY AT THE TIME WHEN THE LORDS EDUCATIONAL ARE TO BE FOUND UP BESIDE THE LORDS SPIRITUAL AND THE LORDS TEMPORAL THAT REFLECTION AND CRITICISM BECOMES MOST NECESSARY. OF ALL INSTITUTIONS THAT HAVE ASSUMED, WON OR TAKEN SOCIAL POWER, THE INSTITUTIONS OF LEARNING MUST BE SELF-CRITICAL AND SELF-RENEWING. IF AN INSTITUTION IS TO BE CONSIDERED LIBERAL, THEN THIS IS THE LEAST ONE CAN ASK OF IT, IF NOT DEMAND. AS THESE INSTITUTIONS BECOME HOLDERS OF ENORMOUS CAPITAL, OWNERS OF VAST TRACTS OF LAND, MAINTAINERS OF ARMIES OF ADMINISTRATORS, TEACHERS, RESEARCHERS AND STUDENTS, THEY MUST BE OPEN TO SELF-ANALYSIS AND REFORM, THAT IS THEY MUST SOMEHOW DO WHAT NO OTHER LARGE INSTITUTION HAS SUCCEEDED IN DOING, THEY MUST BALANCE THE DEMANDS OF ORGANIZATION, MAINTENANCE, AND STABILITY, THE CORPORATE POWER, AGAINST THE DEMANDS OF LEARNING, GROWTH AND CHANGE. IN PART, I AM ASKING IF IN FACT WE ARE SURE THAT WHAT THE INSTITUTIONS OF EDUCATION ARE BECOMING, CAN IN FACT EITHER SUPPORT OR ENDURE GENUINELY LIBERAL EDUCATION. WE MUST OURSELVES BE SURE THAT THEY CAN.

THUS AS AN ALTERNATIVE TO EDUCATION, ASSOCIATED WITH THE WORD LIBERAL, IT SEEMS TO ME THAT WE ARE ON SURER GROUND TO CONCENTRATE ON THAT ACTIVITY, THAT PRICELESS HUMAN ABILITY THAT IS COMMON TO ALL FORMS OF EDUCATION THE ABILITY TO LEARN. WHICH OF US WILL SAY THAT HE OR SHE IS LIBERALLY EDUCATED OR HAS A LIBERAL EDUCATION? WE HAVE BEEN TO SCHOOL, SOME OF US FOR AGES, AND WE HAVE TAKEN THE COURSE AND PASSED THE EXAMS, BUT IS THAT REALLY THE SAME THING? ARE WE LIBERALLY EDUCATED IN THE SENSE OF BEING LIBERAL IN ALL OF OUR ACTS AND IDEAS--OR DO WE RATHER HAVE LIBERAL MOMENTS, ENGAGED FROM TIME TO TIME IN ACTS OR ACTIVITIES THAT SEEM TO US TO FULFILL SOMEHOW THE LIBERAL DREAM, FOR US AND FOR THOSE WITH WHOM WE ARE ENGAGED.

I RAISE THIS QUESTION FOR TWO REASONS--BECAUSE THE ANSWER MUST BE THAT THE LIBERAL QUALITY ATTACHES TO THE STATUS OF BEING AND ACTIONS NOT JUST TO SOMETHING ALREADY KNOWN OR POSSESSED. IT IS NOT SOMETHING WE HAVE BUT SOMETHING WE ARE OR DO. ALMOST EVERY OTHER QUALITY OR GOOD ASSOCIATED WITH EDUCATION CAN BE DEFINED IN SOCIAL OR COLLECTIVE TERMS, ONLY THE LIBERAL OR LIBERALITY CONTENT IS TRULY INDIVIDUAL. THE GREAT SOCIETY, A CONCEPT WHICH WE CANADIANS ADMIRE AND SUPPORT MUST AT THE SAME TIME BE PARTY TO GREAT OR GOOD INDIVIDUALS. IT WILL NOT TO MY MIND BE NECESSARILY SO UNLESS WE SOLVE THIS PARTICULAR PROBLEM FOR OURSELVES. IF THEN THE LIBERAL EDUCATION, THE LIBERAL INDIVIDUAL IS NOT TO BE FOUND IN TERMS OF PARTICULAR COURSES, PROGRAMS, SUBJECTS ETC. WHERE IS IT TO BE FOUND?

IN MY MIND IT IS TO BE FOUND IN THE MAXIMIZATION OF ONE, NOT THE ONLY ONE, BUT ONE MAJOR HUMAN ABILITY, THE ABILITY TO LEARN. LEARNING, INDICATES LOVING, HOPING, WANTING AND PERHAPS MOST IMPORTANT--GROWING. ALL OF IT IS INCLUDED IN THE WORD "BECOMING." WHILE PROGRESS WHICH WAS PRESUMABLY GOOD AND LED TO SOME GOAL HAS GIVEN WAY TO CHANGE WHICH IS ALSO GOOD BUT RANDOM, THAT THERE IS A PATTERN FOR LIFE TO BE FOUND IN HUMAN INDIVIDUAL POWER. WE CAN IDENTIFY SOME ASPECTS OF MATURITY AND ENCOURAGE THESE TO BE USED AS GOALS AND AIMS, RATHER

THAN ONLY SOCIAL OR POLITICAL ONES. TO DO THIS MEANS TO PUT LEARNING AT THE CENTER OF OUR CONCERN AND RATHER THAN TO SEE IT ONLY AS INSTRUMENT TO ADVANCE SOME PRE-ESTABLISHED COMBINED GOAL OF TECHNICAL DEVELOPMENT OR WORK OR DEFENCE, TO SEE IT IN FACT AS AN END IN ITSELF. THIS MEANS THAT WHAT PEOPLE CHOOSE TO LEARN BECOMES OF VALUE BECAUSE THEY CHOOSE IT, AND WITHIN CERTAIN SOCIAL BOUNDS, WE CAN TOLERATE A FAR GREATER DIVERSITY THAN WE PRESENTLY DO. WHETHER THOSE OF US WHO HAVE COME OF AGE DURING DEPRESSION AND WAR, WHEN LIFE WAS AUSTERE BUT INTENSELY COLLECTIVE, CAN TOLERATE THE DOUBTS, CONFLICTS, FRUSTRATIONS AND INDECISION AT THE VERY HEART OF OUR WORK-CENTERED LIVES--THAT IS ABOUT WHAT IS WORTH DOING--IS PERHAPS THE MOST IMPORTANT PROBLEM OF ALL. ALL OF US ARE INCLINED TO LOOK FOR THE MORAL EQUIVALENT OF WAR, BUT THERE IS A TRAP IN IT, FOR THE ASSOCIATION WITH WAR IMPLIES A COLLECTIVE SOLIDARITY IN ENDEAVOUR, THAT WE ARE NOT LIKELY TO HAVE NOR SHOULD WE REALLY WANT IT.

THE LIBERAL IDEA THEN INVOLVES THE ART OF LEARNING--ALL OUR LIVES LONG. MEN ARE AT THEIR BEST WHEN THEY ARE LEARNING, THEY ARE ALSO AT THEIR MOST LIBERAL MOMENTS.

BUT CONTINUOUS LEARNING, WHICH MOST OF YOU HERE SUPPORT, PARTLY BECAUSE WE HAVE LEARNED THAT THE MACHINE WON'T RUN ANY LONGER ON THE BASIS OF AN EXCLUSIVE INVESTMENT IN CHILDREN'S LEARNING, WILL BE OF LITTLE AVAIL IF IT IS SIMPLY HARNESSED TO OLD PRE-EXISTING FIXED GOALS. ONLY IF IT RESPONDS TO NEW GOALS ARISING OUT OF EXPERIENCE IN THE GREAT SOCIETY, AND TO THE INDIVIDUAL GOALS OF INDIVIDUAL LEARNERS CAN IT BE POSSIBLY LIBERAL. JOSEPH WOOD KRUTCH ARGUED RECENTLY THAT THE THREE CHIEF CHARACTERISTICS OF THE PRESENT PERIOD SEEM TO BE FUN, VIOLENCE AND DESPAIR. FUN AND VIOLENCE ARE RELATED IN THAT THEY BOTH STEM FROM A DIFFERENT KIND OF POVERTY, A POVERTY OF THE SELF AND SPIRIT THAT HAUNTS US PARTICULARLY. DESPAIR SO COMMON IN CONTEMPORARY NOVELS AND REFLECTED IN THE OPENING LINES OF A CONTEMPORARY POEM BY KENNETH REXROTH "AS LONG AS WE ARE LOST IN THE WORLD OF PURPOSE WE ARE NOT FREE", STEMS SURELY FROM THE IMPOSITION OF OTHER PEOPLE'S PURPOSES, THE PURPOSES OF INFLEXIBLE INSTITUTIONS, PARTICULARLY AND MOST APPALLINGLY THOSE DEVOTED TO LEARNING. BERTRAND RUSSELL ONCE OBSERVED THAT IT WAS THE FATE OF THE CITIZEN OF THE CONTEMPORARY AUTHORITARIAN STATE TO LIVE A LIFE OF PERPETUAL ENTHUSIASM. WHILE NEITHER OF OUR STATES ARE PREDOMINANTLY AUTHORITARIAN, THE EXPERIENCE IS NOT A TOTALLY UNFAMILIAR ONE. ONE ASPECT OF THE WAR ON POVERTY LIES IN THE DISTRESSING DISCOVERY OF LARGE GROUPS OF PEOPLE WHO DO NOT TAKE PART IN THE ENTHUSIASM FOR CHANGE, FOR CONSUMPTION, FOR NOVELTY AND GROWTH. TO PERMIT THIS GROUP TO GROW TOO LARGE IS TO COURT REVOLT AND REVOLUTION. IN THE CHANGING SOCIETY, THE UNCHANGING ARE THE REVOLUTIONARIES. IN THE LEARNING SOCIETY, THE NON-LEARNING ARE THE RADICALS.

LIBERALISM OR THE QUALITY OF BEING LIBERAL RESTS IN LEARNING, IN LEARNING THROUGHOUT ALL OF ONES LIFE AND IN THE FREEDOM OF CHOICE OF WHAT WILL BE LEARNED. IT ALSO LIES IN THE SORTS OF RELATIONSHIPS PROVIDED BETWEEN LEARNER AND TEACHER, OR PERHAPS CO-LEARNERS AND BETWEEN LEARNER AND INSTITUTION. THE MYSTIQUE OF TEACHERS AND LOGS AND STUDENTS IS AN OLD AND HONOURABLE ONE, IF TATTERED AND THREADBARE. BUT LIKE ALL OF ITS KIND IT IS TRUE. IF IT PRODUCES SNEERS IN THE FACE OF IMMENSE ENROLLMENT, HUGE CLASSES, ENDLESS PAPERS AND DISCUSSION, IT IS STILL BECAUSE WE ARE WILLING TO ACCEPT THE NOTION THAT ALL IMPORTANT LEARNING DOESN'T TAKE PLACE AT THE BEGINNING OF LIFE, AND TO MAKE THE IMPORTANT INTELLECTUAL JUMP THAT WILL ALLOW THAT SOME PROCESSING OF LARGE NUMBERS MUST TAKE PLACE AT SOME AGES, BUT THAT GENUINE LEARNING CAN BE FOSTERED IN A PLANNED AND RATIONAL WAY AT A GREAT MANY DIFFERENT AGES, UNDER DIFFERENT CONDITIONS. YOU ARE FURTHER ALONG THE WAY TO PROVIDING INSTITUTIONS THAT CAN DO THIS THAN WE ARE, BUT THE WHOLE STEP HAS YET TO BE TAKEN--WE ARE STILL

COVERING OUR BETS, CRAMMING AT THE BEGINNING AND ALLOWING RELUCTANTLY FOR LATER ALTERATIONS. WITH A DISPERSAL OF RESOURCES, ALONG A GREATER TIME SCALE, MORE USE OF TEACHING AS OPPOSED TO JUST TEACHERS CAN BE MADE AND MORE OF THESE LIBERATING RELATIONSHIPS CREATED AND SUSTAINED. BUT IT REQUIRES A GREAT STEP.

THE TWO MAJOR FACTORS I'VE IDENTIFIED ARE THE UNIVERSITY AND THE INDIVIDUAL. IT IS NOT SO THAT THE UNIVERSITY MUST PROVIDE ALL THE TEACHING DEMANDED. IT IS QUITE CORRECT FOR IT TO MAKE ROOM FOR AND ENCOURAGE DIFFERENT INSTITUTIONS BUT IT MUST, AS THE HOME OF THE LIBERAL IDEAL PROMOTE LEADERSHIP WITH RESPECT TO ALL LEARNING NO MATTER WHERE IT IS BEING CARRIED OUT. THIS THE UNIVERSITIES ARE FAILING TO DO. COMMITTED TO A GREAT TRADITION OF FREE ENQUIRY AND TEACHING IS ALL OF THE SUBSTANTIVE FIELDS THEY FALL SHORT WHEN IT COMES TO THE SAME FREEDOM WITH RESPECT TO THE CONTEXT OF LEARNING INTO WHICH THEY FIT. MORE AND MORE I HEAR MY ASSOCIATES WITHIN UNIVERSITIES DRAWING BACK FROM EVALUATION OF IT AS AN INSTITUTION MORE AND MORE ONE HEARS THEM REFER TO THE "SYSTEM." I USED TO HEAR THAT ABOUT THE ARMY. YOU REMEMBER "IF IT MOVES, SALUTE IT--IF IT DOESN'T, PAINT IT"! THE CONTEMPORARY VERSION MIGHT BE IF IT MOVES MASTER IT, IF IT WALKS AND TALKS, DOCTOR IT! WE MUST HAVE THE SAME DETACHMENT ABOUT THE INSTITUTIONALIZING OF LEARNING AS WE GET WITH RESPECT OF PHYSICS, GEOGRAPHY, INDUSTRIAL DEVELOPMENT AND SO ON. THERE IS A TRADITION FOR THIS DETACHMENT TOO, FOR BOTH OUR COUNTRIES ARE IMMIGRANT PIONEER COUNTRIES AND FOR MANY YEARS THE UNIVERSITIES COULDN'T EFFECTIVELY PREPARE STUDENTS FOR THE WORLD, BECAUSE THEY KNEW AS LITTLE OF IT AS THE STUDENTS. THEY HAD TO LEARN WHAT THE STUDENTS KNEW AND FOR THE FIRST OR SECOND PERIOD OF UNIVERSITY GROWTH THERE WAS A SUPERB EQUALITY BETWEEN TEACHER AND LEARNER WITH THE TEACHER DEPENDENT ON WHAT THE LEARNER SAID HE NEEDED TO KNOW IN ORDER TO LEARN ANYTHING ABOUT THE ENVIRONMENT IN WHICH HE WAS TEACHING. BUT THOSE DAYS SEEM TO HAVE ENDED, CANONS OF SUCCESS HAVE BEEN ERECTED AND THE NOTION OF PREPARATION FOR A LIFE ABOUT WHICH WE KNOW AND THE STUDENTS KNOW NOTHING HAVE BEEN RE-ESTABLISHED. IT IS A NATURAL EVOLUTION BUT NOT ONE IN WHICH THE LIBERAL IDEA CAN FOURISH WITH MUCH VITALITY. I AM NOT AT ALL RETURNING TO THE IDEA THAT BEDEVILLED THE ARENA OF CHILDREN'S EDUCATION, THE SCHOOL OF SELF-EXPRESSION, THOUGH I WILL ARGUE THAT IT HAS CONSIDERABLY GREATER MERIT WHEN DISCUSSING ANY OTHER AGE GROUP; I AM ARGUING FOR THE ONLY KIND OF PARTNERSHIP, OF MUTUAL EXPRESSION, OF INTEREST AND NEED THAT MAKES TRUE LEARNING POSSIBLE AND THAT COMES CLOSE TO MAKING IT LIBERAL. WHAT THE INSTITUTIONS MUST INSTITUTIONALIZE IS THE WILLINGNESS TO LISTEN TO THE LEARNER. THERE IS SOME OF THIS EMBODIED IN RESEARCH, BUT IN THIS CASE THE INDIVIDUALS INDIVIDUALITY IS SCARCELY ENCOURAGED OR EVEN TOLERATED. HE PLAYS NO SELF WILLED ROLE IN THE RESULT OR EVEN IN THE PROCESS.

WHAT OF THE NOTION OF THE INDIVIDUAL. ONE CONCEPT OF THE INDIVIDUAL AS A MEANS OF RESEARCH, AS AN ALTERNATIVE TO TEACHING, IS PERHAPS EMBODIED IN THE MOST POPULAR OF ALL CONTEMPORARY INDIVIDUALS, JAMES BOND AND HIS SCHOOL OF SUPER COUNTER-COUNTER SPIES. HERE THE HERO IS AN INSTRUMENT IN AN INTELLIGENCE (MARK THE WORD) GAME, A GAME IN WHICH KNOWLEDGE IS BOTH WEAPON AND GOAL. HE IS AN INSTRUMENT, AS TRIM AND EFFICIENT AS HIS GUN, JUST ABOUT AS LOVABLE AND HUMAN. THERE IS, I THINK A DANGER OF ADULT EDUCATORS, IN FACT, ANY EDUCATOR, BECOMING MERELY THE JAMES BONDS OF THE GREAT POWERS (THE CHILD-BUYER). BUT AT THE SAME TIME THERE IS TO BE FOUND JOHN LE CARRE, AUTHOR OF *THE SPY WHO CAME IN FROM THE COLD*, ANOTHER IMMENSELY POPULAR BOOK AND A FINE NOVEL. IN CONTRAST TO BOND, THE HERO IN THIS CASE STRUGGLES AGAINST BEING MERELY AN INSTRUMENT, A BULLET FROM A NATIONAL GUN, BUT ENJOYS HIS CRAFT AND MAKES HUMAN DISCOVERIES WHICH ALTER HIS BEHAVIOUR. THE PRICE OF HIS DISCOVERIES IS DEATH BUT HE DIES AS THE PRICE OF OUR HOPE. IN THE MACHINE-CODED, KNOWLEDGE-EXPLODED WORLD WE ALL MUST BE ESPIONAGE OR INTELLIGENCE AGENTS. LISTENING TO ITS MANIFESTATIONS AND LOOKING FOR OPPORTUNITIES FOR LEARNING FOR OURSELVES AND OTHERS. WE MUST WORK BOTH INWARDS AND OUTWARDS OF OUR INSTITUTIONS--EVEN IF IT KILLS US.

There are one or two other things on our side. Nobody owns anything anymore. Houses, cars, buildings, businesses, reputations--all we can do is occupy and use them. It's a hard period for truth but a great one for activity. We cannot either own our positions or our educations, but we can use them and only then by learning. Much of the social and technical momentum is on the side of learning but just as the economy cannot survive if it merely maintains the status quo, as soon as it becomes a possibility it becomes a necessity. In a society of change, the freedom to learn surely becomes the sixth freedom, in fact a right. And finally, the relaxation of the grip of traditional work is on our side too for it provides the maximum opportunity for the sort of choice which can make learning and education and life truly liberal. The doom and gloom school of automation may be right in their analysis of the future, but only in my opinion if continuous learning fails, and that only because we have failed to realize its potentialities. We must not be misled into thinking that the implementation of continuous learning of maximum continuing growth is easy or is blocked only by indifference or ignorance. It has some active enemies, some embodied in our institutions, some in ourselves. Cyril Houle in The Enquiring Mind displays the hostility of some individuals to growth in others. It is roughly the same as major corporations have discovered with respect to management development and their young candidate's wives. In an interesting if mediocre novel called "Seconds" by David Ely, the tragic story of man who accepts a second chance to become someone else is unfolded until his dislocation destroys him. But in this case the transformation was affected instantly and by a mechanical process, none of the gradual growth and unfolding associated with learning was present. The lesson is there but avoidable for we surely have learned enough about the institutions of a mobile, assimulating society to be able to deal with people who wish and can become something they are not. Institutionally we seem welded to our present primitive educational methods of measuring and judging men. To realize these opportunities we shall have to accept a much more varied range of criteria and be less quick to assume who is bright and who is not. We must look for liberal possibilities in individuals rather than in subject matter or institutions.

I have tried, while holding this horses head, to also shoot him once and for all. I see no need for what Barzun calls "the windy defense of the humanities on the part of those who fear science." We are never sure except in retrospect what is a liberal act presumably performed by liberal men. We only glimpse some possibilities for all of us, and hope that we are preserving and re-interpreting them. Whether they are to prevail among the men who push the buttons or make political decisions, or among these increasing small groups of people who decide whether one person is to have access to a piece of medical apparatus and live or not to and die--and on what grounds, we can only hope. But if we can continue to recognize liberality and liberation when it occurs, wherever it occurs, and if you believe as I do that the existence of learning and the maximum possibilities for it is liberalisms best guarantee then we shall be able to look for what is liberal in all our activities, plan for it and share with Camus the conclusion that "the aim of art, the aim of life can only be to increase the sum of freedom and responsibility to be found in every man and in the world.

THURSDAY, FEBRUARY 11
THEME OF THE DAY: THE USE OF SIGNIFICANT CONCEPTS OF THIS SEMINAR IN DEVELOPING A PERSPECTIVE FOR THE NEXT DECADE.

ADDRESS: "EMERGENT OPPORTUNITIES FOR SIGNIFICANT UNIVERSITY SERVICE TO SOCIETY AND TO THE INDIVIDUAL."
DR. THURMAN J. WHITE, DEAN OF EXTENSION, AND DEAN OF COLLEGE OF CONTINUING EDUCATION, UNIVERSITY OF OKLAHOMA

AS I BEGAN TO THINK ABOUT THE TOPIC ASSIGNED TO ME, IT WAS CLEAR VERY QUICKLY THAT THE KEY WORD WAS "SIGNIFICANT." IT REFERS, I BELIEVE TO "SOCIETY" AND "INDIVIDUAL" RATHER THAN TO "UNIVERSITY." IT REQUIRES THAT THE UNIVERSITY PROVIDE SERVICES WHICH ARE MEANINGFUL AND IMPORTANT TO SOCIETY AND INDIVIDUALS. THE WORD "SERVICES" MAY MEAN TOO MANY THINGS IN THIS GROUP FOR ME NOT TO MENTION HOW I PROPOSE TO USE IT. BY "SERVICES", I SIMPLY MEAN PROGRAM OF CONTINUING EDUCATION. SO WE OPEN OUR DISCUSSION OF THE TOPIC WITH THE QUESTION, WHAT KIND OF A PROGRAM OF CONTINUING EDUCATION IS SIGNIFICANT TO SOCIETY AND THE INDIVIDUAL.

LET ME BEGIN THE ANSWER WITH AN ASSUMPTION. THE ASSUMPTION IS THAT WHILE LEARNING MAY OCCUR IN A GROUP, IT IS NOT THE GROUP THAT LEARNS--ONLY INDIVIDUALS LEARN. AS WE PLAN A CURRICULUM OUR TASK CAN BE NO MORE, NO LESS, THAN TO PLAN SITUATIONS WHICH WILL FACILITATE THE LEARNING EXPERIENCE FOR AN INDIVIDUAL. LEARNING IS A VERY PERSONAL AND PRIVATE THING, HENCE THE CONTINUING EDUCATION PROGRAM OF UNIVERSITIES SHOULD BE DIRECTED TO THE INSIDE OF INDIVIDUALS.

NOW, WHAT ARE INDIVIDUALS LIKE ON THE INSIDE? MY GUESS IS THAT THEY ARE VERY MUCH ALIKE THE WORLD OVER. THE INDIVIDUALS I KNOW ARE, THEY ARE VERY, VERY ACTIVE. INDEED, THEY ARE ESSENTIALLY ACTIVITY CENTERS. AND THEY HAVE NO CHOICE IN THE MATTER. ACTIVITY IS THE ESSENCE AND MEANING OF LIFE. AN INACTIVE HUMAN IS A DEAD HUMAN. HENCE, IF THE CONTINUING EDUCATION PROGRAM IS DIRECTED TO THE INSIDE OF INDIVIDUALS, IT IS DIRECTED TOWARD ACTIVITIES. IT IS ACTIVITY CENTERED. SO WHAT KIND OF ACTIVITIES ARE WE TALKING ABOUT? ALTHOUGH THE ESSENTIAL ACTIVITIES OF LIFE ARE QUITE FAMILIAR TO YOU, SIMPLY TO ADD PRECISION TO OUR COMMUNICATION, LET ME ENUMERATE FIVE OF THE ESSENTIAL ACTIVITIES OF LIFE WHICH I BELIEVE ARE IMPORTANT TO PROGRAMS OF CONTINUING EDUCATION. AS AN ACTIVITY CENTER YOU CONSTANTLY

1) MANUFACTURE ENERGY
2) CHANGE MUSCLE TENSIONS
3) SENSE THE ENVIRONMENT
4) SHIFT EMOTIONAL TONE
5) ORDER THOUGHT AND PERCEPTIONS

OR IN A WORD, YOU

1) ENERGIZE - (HEALTH)
2) MOVE - (RECREATION AND TRAINING)
3) SENSE - (AESTHETICS)
4) EMOTE - (MENTAL HEALTH)
5) THINK - (MOVE MEANINGS INTO NEW RELATIONSHIP)

WHY ARE THESE FIVE ACTIVITIES IMPORTANT TO PROGRAMS OF CONTINUING EDUCATION? BECAUSE THEY ARE THE INTERNAL BEHAVIORS OF INDIVIDUALS AND I AGREE WITH THOSE WHO THINK THE PURPOSE OF EDUCATION IS TO CHANGE BEHAVIOR.

As we move directly into the curricular implications of these five activities on internal behavior, the following observations seem most pertinent.

1. The total individual lives in society. No one has been recruited for part-time living in this life. All of the individual reports for duty every day. When any of these internal behaviors are inadequate, the individual wants some changes made--or in other words, he wants some learning to take place. He wants, in short, for you to get busy, because learning is your business.

2. The essential activities are inter-dependent. Consequently, the program of continuing education cannot safely ignore any one of them. If you shut off any one of them, the others will stop. An extreme passion for any one of them will consume them all. A change in any one of the activities will be influenced by and affect all the others. The program of continuing education must therefore be broadly conceived and deal with all of them. It must deal with food and drugs, with recreation and physical fitness, with beauty and cultural arts, with mental health, and critical thinking. It must, in short, concern itself with all of the activities which the individual finds essential to his being. To the extent that the program provides the individual with learning related to all of his activities, the individual will be really living. To the extent it does not, the individual will be really dying. The implication is that only a broadly conceived program will serve the integrity of the individual and that a narrowly conceived program will tend to produce a bunch of odd-balls.

3. During a life-time, each essential activity becomes less random and more precise. The waving of arms and legs of the baby in the cradle are gradually replaced with such precision of movement that the mature organism may eventually put on a white tie and tails, move gracefully to the center of the stage and lead a group of similar organisms through the intricate responses required by Beethoven's Ninth Symphony. As nearly as I can tell, the impulse to ever more precise and perfect behavior is a part of our nature. If it isn't natural, it certainly is so universally a part of our civilization that we may assume its presence in individuals all over the land. The desire of individuals to perfect themselves in all essential activities is the foundation of an educational program. And the concept of this desire as ever changing from random trial and error to increasing precision is fundamental to the development of an appropriate curriculum. The implication is that only a sequential program will give the necessary opportunities to perfect the essential activity; anything less leaves individuals with all the disadvantages of immaturity.

4. The desire is dynamic, the desire to perfect an activity, i.e., the desire to learn, which overwhelms an individual today will shortly be replaced by a desire to learn something else, to satisfy each desire as it emerges is the task and goal of the program developer. A moment ago we said that the activities were so inter-dependent that the program of continuing education must be broadly conceived. To this, we now add the requirement that since the activities are dynamic in their demands on the individual, the program must provide a wide variety of learning opportunities. By a wide variety of learning opportunities we make it possible for the individual to engage in a sequence of learning which is appropriate to him. This is the only way we can do it. So this is the way we should do it.

It should be observed at this point in our discussion that thus far we have made four major points. First, the impulse to learn is the individuals basic approach to managing the activities which he can't stop. Second, the inseparability of the activities provides the basis for a broad and integrated curriculum. Third, the impulse toward even greater perfections in an activity provides the basis of a sequential curriculum. Fourth, the changing nature of the activities provides the basis for a varied curriculum. All four points derive from a notion of what people are like on the inside. Now we may observe that while nature gives the impulse to learn from the inside, she did not provide the "what to learn" from the inside. The resources for satisfying the impulse to learn are outside the individual. Or in curriculum terms, the behavior is inside the individual; the content is outside. Nature requires the individual to energize, what he eats or breathes or injects comes from the outside. Nature requires the individual to move--the dance steps, golf strokes, and massage techniques come from the outside. Nature requires the individual to sense--the art he enjoys, the music he loves, the caresses he cherishes come from the outside. Nature requires the individual to emote--what he loves or hates or fears come from the outside. Nature requires the individual to think; what he thinks about comes from the outside. It is impossible to conceive of an individual who can satisfy his activity requirements without using the resources which are outside of himself. Indeed, it may be the outside resources which produced the using organism in the first place. At any event, it is the outside resources which are the context of the curriculum. It is the outside resources which supply the context of the curriculum.

Now we have heard much during this conference about the problems and issues of our time. We have learned many things about the population explosion and the rebellion of rising expectations in underdeveloped and heavily populated nations. We have examined the new technological thrusts and their elevating impact on our standards of living and the liklihood that the U.S. will become an even richer island of prosperity in a sea of world poverty. We have considered the explosion of knowledge which unshared leaves a precarious balance with the legions of barbarisms and the carrels of obsolescing egg-heads. We have been thoughtful about automation and leisure time. We have pondered the consequences of a sharply increasing older population. We have probed the pace and pattern of the tidal wave of college graduates as it nears entry into the adult student body. We have pecked at the puzzle of urbanization, and at the puzzle of inflation. And we have talked together on countless other concerns of our time. We have let all of these problems engage our attention because they are the stuff out of which we build significant programs. We are in the business of developing a problem centered curriculum. But I should now like to relate them to what I have just said about the need of the individual for activity satisfaction. As we offer our programs of instruction in and about the problems of society, it may be well to note occasionally that they are means and not ends. We don't work on the mountainous problem of ignorant, hungry and diseased populations, or on the problem of technical and intellectual obsolescence as academic or social ends. We work on them as means to individual ends. For it is society's function to provide an adequate quantity of appropriate resources to the individual for his use as he attempts to satisfy his activity impulses. The quantity and appropriateness of resources which can be made available to the individual is determined by the extent to which society is learning to cope with its mountainous problems. If society is slow in learning to cope with its problems, individuals perforce are handicapped in fulfilling themselves. If society is learning at a rapid clip, individuals are facilitated in fulfilling themselves. The problems

WE HAVE BEEN TALKING ABOUT SEEM LARGE ENOUGH AND IMPORTANT ENOUGH TO REQUIRE A GREAT DEAL OF LEARNING AT THE MOST RAPID RATE MEN ARE CAPABLE OF. THEY SEEM SO LARGE AND SO IMPORTANT THAT IT IS DIFFICULT TO SEE HOW THEY WILL YIELD TO ANYTHING LESS THAN A LEARNING SOCIETY. FROM MY REFERENCE POINT, THE EMERGENCE OF A LEARNING SOCIETY SEEMS INEVITABLE. THE ALTERNATIVE IS POPULATION EXPLOSION, KNOWLEDGE EXPLOSION, URBAN EXPLOSION, AND EXPLOSIONS AND EXPLOSIONS WITHOUT RATIONAL CONTROL. IT ISN'T THAT I SIMPLY DON'T BELIEVE THAT RESPONSIBLE PEOPLE WILL PERMIT THESE EVENTS TO OCCUR WITHOUT SOME REASONABLE DIRECTION--ALTHOUGH I'M SURE THEY WON'T. IT IS MORE THAT I DON'T BELIEVE PEOPLE CAN LET THEM OCCUR UNSHAPED BY INTELLECTUAL FORCES. ONE OF THE ESSENTIAL ACTIVITIES OF THE LIVING INDIVIDUAL IS TO THINK--AND HE IS GOING TO CONTENT HIS THOUGHTS FOR THE MOST PART FROM THE CONTEXT OF ACTIVITIES. THE EXPLOSION PHENOMENA ARE A DOMINATING CONTEXT FOR TODAY'S INDIVIDUAL. HE IS REALLY LEFT WITH LITTLE CHOICE EXCEPT TO THINK ABOUT THEM. AND AS MORE AND MORE INDIVIDUALS THINK ABOUT THEM, THE LEARNING SOCIETY EMERGES AS A REALITY. WITH OR WITHOUT UNIVERSITY ADULT EDUCATORS, YOU MAY ASK. AND THE ANSWER IS YES--WITH OR WITHOUT. THE LEARNING WILL BE LED BY SOMEONE BUT THE SOMEONE WILL BE A UNIVERSITY ADULT EDUCATOR ONLY IF HE CALLS HIMSELF SUCH. IT SEEMS TO ME THAT WE MUST MAKE SURE HE DOES. WHEN A PERSON DOES THE JOB OF A UNIVERSITY ADULT EDUCATOR, WE MUST MAKE IT ABUNDANTLY CLEAR IN POPULAR TERMS THAT PEOPLE WHO LEAD HIGHER LEARNING ACTIVITIES ARE EDUCATORS AND ANYBODY WHO GETS IN OUR CORRAL WEARS OUR BRAND. IT IS SILLY FOR AG EXTENSION PEOPLE TO SEE GENERAL EXTENSION PEOPLE AS SHOPPERS IN A BARGAIN BASEMENT, OR FOR GENERAL EXTENSION PEOPLE TO SEE AG EXTENSION PEOPLE AS PARTY-CRASHERS, OR FOR EVENING COLLEGE PEOPLE TO SEE BOTH AS A BUNCH OF RUMBLING JUVENILE DELINQUENTS, OR FOR THE FIELD SERVICE PEOPLE IN TEACHER EDUCATION TO SEE THE WHOLE LOT AS SNOTTY NEIGHBORS. THE FACT IS, WE ARE ALL IN THE SAME BOAT--WE ARE ALL PRACTITIONERS IN HIGHER ADULT EDUCATION. THE LONGER WE DELAY ASSOCIATING WITH ONE ANOTHER IN A SINGLE NATIONAL ORGANIZATION, THE GREATER THE LIKLIHOOD THAT THE LEARNING SOCIETY WILL FIND A NEW BREED OF CATS TO LEAD ITS LEARNING ACTIVITIES--OUTSIDE THE UNIVERSITY FAMILY. STRONG FORCES ARE NOW DRIVING IN THIS DIRECTION. I AM CONVINCED THAT NO ONE OF THE FOUR GROUPS JUST NAMED CAN CONTAIN THE DRIVE. BUT I AM CONVINCED THAT WORKING IN CONCERT WITH A SINGLE VOICE, WE CAN CONTAIN THE DRIVE AND UNIVERSITIES WILL HAVE A GREATER OPPORTUNITY THAN EVER BEFORE TO REORDER SIGNIFICANT SERVICE TO SOCIETY AND THE INDIVIDUAL.

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9th Annual Seminar

"The University, Adult Education, and a Changing Society"

PROCEEDINGS

Kellogg Center for Continuing Education

Michigan State University

February 7 - 10, 1966

Published by The Continuing Education Service, Michigan State University

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FOREWORD

Opening Remarks

Robert E. Sharer
Director, Michigan State University Evening College
Chairman, Seminar Planning Committee

It is my pleasure this cold February morning to open this seminar -- the 9th of the series of annual conferences planned and conducted by this university for men and women who have a professional commitment to adult education.

If I were to select one word as the key word of these brief remarks, I believe it would be the short, pithy word C-O-P-E -- cope. Mr. Webster defines "cope" - to maintain a contest on even terms; to overcome; to win.

I know of no other word which so effectively defines the major occupation - the chief concern of all of us gathered here this morning. We constantly cope with change. And we are in mortal danger of discovering that our techniques and approaches are outdated, and are losing their effectiveness. Sometimes, in our efforts to deal with change we forget --

Change is not accidental!
Change is not automatic!
Change is not inevitable!

Someone or something
Always starts change: Initiates change
Always keeps it moving.

A Lansing resident overheard the following conversation in a barbershop. "Cut it all off," said a young man to his barber. The young man had a long, beatle-type hairdo. "Are you serious, you really want it all cut off?" the barber asked. "Yes", the young man said disgustedly, "My mother gave me a dress for my birthday."

Individuals are responsible for most of the phenomenon of change. Their inventions, their books, their research, their ideas are responsible for the changes in the world.

Some months ago I read in Saturday Review a dramatic description of the phenomenon we are trying to cope with.

Before 1800 it was entirely possible for any normal person to master the sum total of human knowledge within the years of an average life time.

During the centuries before 1800 the sum total of human knowledge doubled about every 1000 years.

About 1800 the sum total of human knowledge began to increase at a steadily more rapid rate.

Now, in this 7th decade of the 20th century, it is claimed that the vast accumulation of human knowledge is doubling every 10 years. During the 1970's the rate will continue to increase exponentially and the vast store of human knowledge will double every 5 years.

No living man can hope to encompass the span of human knowledge within his lifetime.

He will be a fortunate person, if by assiduous application during all his years, to the study of a narrow band of knowledge, he can barely keep abreast of changes within his chosen special sliver of knowledge.

This is the kind of world the mind of man is creating.

The contest we are engaged in is no mere "keeping up with the Joneses in suburbia."

Continuing education is not a pleasant diversion for a few dilettantes. It is crucially important to all if man is not to doom himself to cultural and spiritual obsolescence.

The planning committee hopes the experiences of this Seminar will provide the 70 participants from 33 states and 3 Canadian provinces, and the scope of Michigan State consultants and leaders who will be working with you with greater understanding of this task, this concern, of coping with an explosive society, provide practical suggestions to increase our effectiveness, and strengthen our faith and commitment to adult education as a vital need in the world we live in together. We welcome you to our campus, and wish you a week of fellowship and stimulating study.

The University, Adult Education, and the National Government

Ninth Annual Seminar
on
Leadership in University Adult Education
Michigan State University
February 7, 1966

Paul A. Miller
West Virginia University

There scarcely could be a more moving professional and personal experience for me than to appear at Michigan State University and at this seminar. The former will remain always as one of my love affairs. The second is by now an historical exercise in which I have invested before, and am now privileged to invest again. This seminar, long a far-ranging experience in continuing adult education, counters the contemporary period of enormous expenditures of creative energy for short-term obligations.

The topic assigned me occupies a place in the sweeping spirit of the seminar. It causes me to address myself to a considerable crisis in the modern history of the university. The crisis is a collision--between ten centuries of traditional sentiment about the university idea and the startling new demands placed upon it by the Western industrial world. This collision is fundamental and suggests the theme of my remarks.

May we review briefly the features of the two forces involved in the collision. The first--the stable organization of sentiment about the university--is a proclamation learned over the course of centuries that the university can serve best only if it remains substantially disengaged from society. An array of safeguards nurtures and sustains this isolation--academic freedom and tenure, not so subtle buffers against the political institution, and, especially, a model of organization that emphasizes the preparation of leaders for the future. This major safeguard was able to isolate the present by viewing students today as leaders of the next generation. Historically, then, the university has been at once a generation ahead and a generation behind, yet never quite confronting the present. It is a stance that won unusual forebearance from society.

The traditional sentiment of disengagement provoked other more secondary features--an ease with the adolescent student, a model of organization that stressed the teacher as the central role, procedures for gaining consensus which were slow-moving and conservative, and whimsical techniques for achieving goals in the present. In deed, in a day when research and scholarship seem inextricably entwined with university life, it is easy to overlook that such functions are relatively recent in the history of universities and that they are even today supported by a piecemeal if not ramshackle pattern.

The second force involved in the collision--the modern claims of society upon the university--is a demand that the university recognize the present in a manner which it has not been able to accomplish in the past. The surface features of this demand are visible to all of us--wave after wave of new students, massive research programs in the present national interest, multiplying manpower requests, the pull of knowledge to vexing public problems, gratifying swells of interest in the creative arts, and legions of adult learners pursuing the new necessity of lifelong education. Yet, there are deeper motives and forces at work.

The first concerns the new centrality of government, especially at the national level. Perhaps it is not stretching political theory too far to suggest that until recently the federal government was acted upon by special interest groups; it was, in short, a receiver or power. But in less than half a century, and in swift cadence in the past thirty years, the federal establishment has come, not only to respond to the powered thrusts of many groups with special interests, but to exert power itself. In short, it has become a giver of power as well as a receiver of power. To accomplish its aims, the federal establishment has been perhaps the chief stimulus to turning the United States into the administrative society.

A second motive for the new demands is the asiom that the administrative society functions only as it maintains access to knowledge. Such a society confronts always the relationship of human ability to economic growth, the divergence between problems which grow more general and solutions which grow more specific, the proliferation in the number and complexity of alternative courses of action, as well as the shorter life of alternatives, the acute pressures for institutional reform in political, economic, and social life, and the differential ownership and manipulation of knowledge.

A third motive underlying the increasing demands of the administrative society upon the university is that the latter has provided the chief emissaries to the high courts of power. Not unlike Constantine's use of the bishops of the church in the building of his city, the modern bishops who advise on the building of the administrative society are ambassadors-at-large from the universities. Accordingly, a new maze of interstitial communications has emerged among the university, the federal establishment, and the administrative society as a whole.

A fourth underlying motive is perhaps best described as the new awareness of the university as a presence in society. Just as we have come to speak of the "American presence" abroad, the same intangible influence of the university as a total experience in the community is now readily apparent. Whether it refers to the location of industrial plants or to the chief source of cultural influence in American life, our understanding today makes of the university a pivotal center of influence in the immediate present.

Such, then, is the nature of the forces involved in the collision between the sentimental pursuit of disengagement by the university and the now vast claims placed upon it by a society which thrives by the administrative manipulation of knowledge. Perhaps it is fair to say that the crisis is not so much found in the collision as it is in the whimsical fashion by which the university has permitted the claims to be met. For, while the university has kept alive both its sentiments and techniques to sustain disengagement, in so doing its attention has not been directed seriously to the proliferation of flimsy arrangements which have bound it to the administrative society.

It is scarcely necessary to point out to this audience the consequences of this issue for the future of higher adult education. But it must be said that the field has always rested within the whimsical sector. The conception of continuing adult education as a voluntary, free, dispersed, nonconforming kind of educational experience has never achieved the same ease within the university as that of the adolescent apprenticeship for tomorrow's leaders. According to the sentimental view of disengagement, adult education has been characterized by an affinity with society. This outward-facing tendency, colliding with the view of the sentimentalists, has made the field a kind of sideshow of the campus and the extra-time arena of the faculty.

The foregoing comments aim to suggest that one of the critical issues now confronting the modern university, in Western industrial society and in the institution-building attempts of the developing countries, is how to accommodate its historic sentiment of disengagment to the elaborate tentacles which now reach out to grasp it to the contemporary activities of the community, tentacles which the universities themselves have helped to build. The same issue is instrumental to the future of higher adult education, both with reference to its legitimate place within the university and to the role it plays in assisting the university to make its accommodation.

My comments now turn to some of the obstacles which must be understood and surmounted if the accommodation is to take place. I should like to outline three of them. The first refers to the growing inadequacy of the adolescent-oriented instructional model of the university. It does not work in the manner the sentimentalists would argue and, in fact, has not been working for some time. It is a major paradox that the multiplying obligations of the university have been pressed in against this narrow conception to a degree that the university is unable to state its intentions generally and the academic man is no longer able to determine what is expected of him. The result is an acute unhappiness in the breast of the professor and a malaise on the part of the university. Professors are employed on a budget which is rationalized before the patrons as a teaching budget, and they are then called upon to perform in many other ways in order to prosper. Complex "moonlighting" techniques secure the overtime resources of the faculty for a host of functions other than classroom teaching. And when the co-optation of faculty resources fails, specific arrangements are produced in its place. Hence, the characteristic plastering of the instructional model with centers, institutes, and interdisciplinary committees, not unlike barnacles on the side of the ship, and, likewise, the main body of the ship still intact. Interestingly, this elaboration of surface machinery has characterized the approach to many of the newer obligations, has been initiated and sustained by administrators rather than faculty, and now points to two university worlds within a given institution--the world of the faculty, clinging to the sentimental residues of the instructional model, and the world of administrators burdened with whimsically-built machinery in order to respond to the community. There is scarcely a new obligation--from community services to international development--which escapes this bifurcation.

The second obstacle to be surmounted concerns the belief that the sentimental view of disengagement may be managed and sustained within the megalopolis-like university where increasing specialization and compartmentalization occur. However, two prices are exacted. One is that the members of the university community, and principally the faculty, become detached from overall policy-making. The second is that the whole view for the long-run, upon which the historic sentimental view rests its case, grows less and less possible. When the university is unable to view the whole fabric of knowledge and its implicatications, the sentimental view of disengagement becomes progressively vulnerable.

The third obstable refers to the newer techniques by which university resources are marketed to the larger society. The federal government has become the chief arbiter and inventor of these techniques because, in many respects, it is the federal government which has provided the major support to the universities for the newer and more innovating functions. The states, pathetically staggered by their own crises, have become cool to state investment in university research and service. Once federal support moved into the void which this coolness produced, local support became related to teaching in the most narrow sense. Paradoxically, for example, the state university remains a local institution for teaching while becoming a national university for research and much of its service. With less than half of the resources of most universities from local sources, it is doubtful that one may speak of the "state" or "municipal" university with accuracy.

With the emergence of the federal support techniques, one finds ample documentation for the observations of whimsy made earlier. Most support has been based on the agent-client technique. It is a method which exchanges public resources for the performance of specified services. To be sure, the technique has vastly improved the research experience of the American university and enlarged enormously the intellectual versatility of the country. The national welfare is much the better for it; and, on balance, so is the university. But its current extensiveness forewarns us now of its chief defect: asking for the return of services almost equal to what it gave in resources initially. Too little remains which adds to the persistent strengthening of the universities. Adult educators are also forewarned of the same technique by the very language of Title I of the Higher Education Act of 1965, "For the purpose of assisting the people of the United States in the solution of community problems." Suffice it to say, American universities are surrounded by an elaborate administrative apparatus which employs the agent-client technique in allocating increasingly vast sums of the national wealth as determinant portions of university budgets.

The fourth obstacle is a dynamic element within the new federalism of initiating social and economic improvement within the domestic society, a process which allocates great sums of unemcumbered resources at the federal level, on the one hand, and calls upon local governments, agencies, and organizations to execute programs within broad national principles, on the other; hence, we have the Economic Opportunity Act, the Technical Services Act, vocational and technical education emphases, special regional efforts such as those represented in Appalachia, and the newer functional thrusts in the fields of health, welfare, housing, urban renewal, and industrial development. In order that an imaginative merger between national resources and local initiative may become possible, one new administrative concept after another is being introduced-- "the growth center," "regional community and regional service," "the community development district," "the statewide plan," and various types of organizations and authorities devoted to achieving community participation and action.

Such movements of the new federal--local entente are enriching the associations of the university with every sector of the administrative society. In this sense, they are to be welcomed. On the other hand, the university now moves to new covenants with the agencies of both public and private life. And it is not at all clear that covenants are based on definitions of the unique contributions of universities or on aims which enable the university to produce what it commits. For example, it remains a moot point as to whether the university will have a strong voice in devising state plans for Title I.

In summary of these indigenous obstacles to university accommodation, the major point is that the gulf may increase between the university's intramural traditions and its extramural opportunities, surrounded as they are by administrative organization over which the university has scant control.. I can do no less than conclude that without a vigorous reconsideration of what the universities themselves propose as the contemporary idsues of life, an accelerating encrustation of flimsy apparatus may become commonplace.

The paper turns now to the implications of this analysis for the future of continuing higher education.

First, to what extent does adult education propose to be embraced as a legitimate function of the university or cast itself as a major link between the university viewed in its traditional form and the kind of society now extant?

Second, to what extent is it possible to professionalize the field of adult education, meaning rigorous applications of professional standards, the production of its own representatives, and a systematic literature?

Third, to what extent does the field seek to characterize itself as one devoted to continuous learning in which individual fulfillment is the requisite end, or to sharpen itself as a technique through which university resources are marketed as community services?

Fourth, to what extent may adult education discover the ways to provide lifelong continuity to learning which centers on the learner, or to devise a simulated continuity which centers on the event or project?

Fifth, to what extent will the field be capable of a policy position which suggests the form and quality of its alignments with other agencies and organizations, or will these be worked out sporadically on a more pragmatic basis?

Although I was tempted to raise only questions in these remarks, I shall attempt the route of boldness and turn now to my own impressions. The first set refers to higher adult education.

First, the field must come up with a resounding national dialogue about its alliances; first, its alliance with the parent university, and second, with the various entities of private and public life. To accomplish the first will require the fullest participation and involvement of university trustees, presidents and other officers, together with sweeping reforms in the budgeting techniques of the university, the assignment of personnel, and in the very meaning of what is "academic" and what is not. With reference of alliance with extramural groups, immediate attention must be given to establishing a national voice for adult education, both within the formal governmental establishment and among the many groups which are identified with the field. Among the steps to be taken here is more discussion about the substantive ends which should concern adult education. This is a quest for intellectual coherence within the field in order that both the ends of learners and the issues of community life may be embraced at once.

Second, a much more substantial capacity must be produced in order that fully prepared people who are committed to adult education may become available to man the sharply increased burdens of the field. Many more departments or divisions of adult education need to be established and our schools of education must consider greater allocation of resources to this field. I would hope that while this is happening, the canons of professional practice could be so codified that an augmented research program and systematic publication could advance simultaneously. A new chapter in the history of adult education begins now with the execution of Title I. It is doubtful that the field or the constituent universities are ready for it, and chief among the reasons is that the task is too great for the traditional dependence on the moon-lighting time of only mildly interested faculty members.

Third, the field might well consider the comparative advantages of its program goals viewed in the light of what may best reconcile individual learning and community service, what are the most strategic alternative for the long-run, and how best to maintain the mood of innovation which has characterized the field in recent years. Such activities as the following, as well as others, must be advanced: the new degree programs for adults, the rising interest in the continuing education of women, the renaissance now flaming up in the arts, explorations with the use of mass media, those special programs which stress independent study and the counseling of adults, and the variety of projects related to urban life. With the new opportunities forthcoming, with all their hazards to the meaning of the university idea, the rather motley arrangement of the field, together with the variations in its meaning, may lead it to commit itself in all directions at once, committing itself to more than it can deliver, and futther alienating itself from the more pervasive functions of the university. It is to be hoped that the formulation of state plans under Title I will include the strategies of personnel development, research and experimentation, and, most importantly, the discovery of objectives which may reconcile resources with commitments and to which substantial focus may be given.

Fourth, I hope that adult education may take the lead for the universities in bringing about a mood of flexibility and welcome which is exhibited toward those who want to return to college. It is tragic dogmatism, indeed, that we meet the mature student, so anxious to learn that he is willing to return formally to the books, with specialism, heirarchies of requirements, and blocks of prerequisites geared to the world of the full-time adolescent student. Closely related to this point is the corresponding need to develop sufficient community among institutions of higher learning that the masses of transient families in a mobile society may pursue collegiate level education without certain if not total loss. It is impossible to conceive of adult education performing its new and future duties on an institution to institution basis.

Fifth, with all the progress made in preparing professional practitioners for the duties in adult education, it is most certain that the size of the task far exceeds the present or potential capability of the field. It is time to ask for the help of the thousands upon thousands of talented men and women in every community of the land to become involved as teachers and helpers in the adult education movement. As more and more people are touched by the movement, it is important to their own continuous learning that they join it both as learners and teachers. I am speaking of a great extramural faculty, attached nominally and retained at least part-time by our universities, which may penetrate every corner of our communities as adjunct collaborators of the movement. For decades now the idea of the volunteer leader has been fully accepted and employed in the most successful examples of the movement, notably by the Cooperative Extension Service. It seems to me that we are now ready to formalize and to professionalize the concept into increasingly effective forms. Then, it should not be overlooked that as more and more people attain higher and higher levels of educational growth, together with increased leisure time, that the key to continuous learning for them may be the transition from learner to teacher.

Finally, my comments turn back to where they began, to the issue of university accommodation in an administrative society which is likely to place mounting claims upon collegial resources. Such concluding comments form a postscript or viewpoint which I would share in closing. I am urging a more vital consideration of the university as a whole in terms of its role as a development organization in society. And I am asserting that the modern university has become such an enterprise already to an extent beyond the willing admission of academic man. Until this divergence between fact and belief is reduced, the university may continue to permit its linkages with society to multiply and grow in whimsical fashion, and with others doing the inventing in the face of the university's willingness to give positive attention to all of its many functions. I am suggesting an open and thorough consideration of the university as a whole, both its intramural and extramural duties.

That the university has come to serve as a major development enterprise seems to be amply documented on every side. The research and development which stands back of modern military weaponry begins in the universities. The same may be said of space technology. The high level of health care has been generated by academic medicine. The marvels of American agriculture began in the laboratories were and through the extension services of the universities. The major technical burdens of international development have been assumed by our centers of higher learning. Tested insights about the operation of state and local government have been gleaned and written down largely by university people. And the university presses spew forth each year some of our most elegant reviews of economic, political, social and international issues. But there is a difference in the present setting as it may be contrasted with the long periods of contribution as mentioned above. The university is now being called upon to share knowledge and to be actively engaged in solving short-term problems of every aspect of community life. It is to this that a fresh perspective must be brought.

There are some reasons why the functions of the university which are geared to development are given marginal attention by the main faculty body.

1. The budget structure of the university is constructed mainly around the formal instructional model. All other functions tend to rely on re-assignment of resources allocated initially in this fashion.

2. The maintenance of the department as the basic administrative unit has carried with it a predominant sentiment geared to the formal instructional model. Clear expression of this sentiment is found in the clever subterfuge of provoking research and scholarship by " the reduction of teaching loads."

3. Academic government normally includes those persons identified with formal instruction, with disproportionately less representation of those with full-time duties in other activities.

4. Administrative units charged with developing extramural activities are normally distinct from the departmental structure and not infrequently isolated from it. Normally, however, such units cannot discharge their duties without calling upon the part-time resources of the departments, and commonly do so with ad hoc policies of budgeting and personnel procurement and management.

5. A relatively few people commit the university to its extramural activities; only the most casual involvement of the faculties is characteristic.

Such reasons help me to conclude that a growing whimsical pressure keeps building up against the instructional model to engage in multiple functions for which its historic self-expectation is insufficient. The same may be said of the administrative arrangements devised by the university as a whole.

To view the university as a development enterprise, sustain its historic commitment to serving as a positive critic of society, and to assist it in a devotion to the whole view for the long-run, will be influenced, I believe, by a fresh mood of admitting the growth of its involvement and assuming the responsibility for planning it. Some principles for this review now follow:

1. More recognition must be given in the budget to the various obligations now assumed. This in itself would reduce the present intricacy of budget manipulation which, in the end, disguises what the university is actually doing.

2. I believe the time has arrived to assign distinctively competent faculties to the tasks of adult education. The present weight of obligations makes possible reasonable specialization, with internal flexibility to be sure, among the faculty resources of our universities. The same view is held with reference to research and scholarship.

3. Improved mechanisms of university-wide planning are required in order that the various functions-i.e., formal teaching, research, adult education, community service--may be made clearly visible and related one to the other in terms of the distinctive role which a given institution wishes to play and in terms of reconciling commitments and available resources.

4. I believe that the extramural functions must join with the intramural functions in a way so as to order a reasonable disengagement. Extramurally, this is probably best accomplished by carefully planned emphases in the long-run, and to which substantial focus is given.

5. If the university wishes to avoid chaotic ties to extraneous and short-term involvement afield, it will be necessary to open up its own campus, with vastly increased flexibility, to the young and old alike and those of all walks of life who are desirous of continuing their educational growth.

6. New mechanisms will be necessary in order to insure that the university may truly become a community in which detached and disinterested reflection may occur, while, at the same time, mechanisms, must be present which enable it to respond to community crisis in terms of both its own interest and that of the community. Difficult as this may be, I am persuaded that a clearly outlined set of intentions, relating all the functions of the university, is the most feasible safeguard.

7. The university viewed as a development enterprise must find ways, through a sophisticated manipulation of its own knowledge, to determine the relationship between societal goals and its own, and then be more willing to be predictive of outcomes.

8. More and more must the university be willing to give over its more routine services to other agencies. Its role in development is innovation rather than maintenance. It must also be the colonizer of other development groups, in order that the maintenance duties may not become steady accretions to university aims and in order that they may be accomplished elsewhere. In my judgement, this may become the chief safeguard in relating the university to government.

May I now close with a quotation from my remarks given to this very seminar in 1960: "Whatever universities do in the years ahead will likely show in the kind of society attempted or achieved by the people whose lives they touched. T. S. Eliot once suggested that our education is not so much the generator of our culture as it is the offspring. If there is more truth than error in this statement of Eliot, then it will not matter much in the years ahead what we do, for few people will know or care. If, on the other hand, we are attempting to help people, on and off the campus, to a new vision of themselves and society, then, regardless of our failures, the years ahead will be worthwhile ones."

I still believe this. For these are questions which transcend the day by day relations of universities to administrative societies and to the federal government. The latter would place the university in the direct service of the community. There has been already a not inconsiderable drift in this direction. But the concept of service is not to be confused with the rendering of services. The quest of the university must be to transform the initial rendering of services into the ultimate continuity of education. This is the mission of higher education. It calls for continuous inquiry into the complexities of the human experiences. This is the ultimate relevance of higher adult education, just as it is of the university as a whole.

The University, Adult Education, and the Age of Technology

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My assigned topic is "The University, Adult Education, and the Age of Technology." I shall in fact reverse the order, say something first about the age of technology, and then explore some of its implications for the university and for education, adult and otherwise.

The question is a perennial one. I don't think there has ever been a time, in the whole history of the world, when people haven't asked: What are the implications -- for education, for society, for man --of this, that, or the other new development or new trend? So that when we are now asked, "What are the implications of the age of technology?", we sometimes react with a bit of irritation, and wonder what's so new about now. Technology has become a little bit like Mark Twain's weather: it is on everybody's lips, but little seems to be done about it. The French, I suppose, would react with their old saying that the more things change, the more they remain the same.

I think, rather, that the converse is true. Things continue to appear the same when they have changed in fact. This should not be surprising. The substance of the world will change, normally, before its forms do, so that we tend to use the same formulas, the same mental attitudes and approaches to events, when the events themselves, the contents of the formulas, have changed.

While the form of our question, then, may be familiar, its substance, I think, is new. It is new in two respects. First, there is change; there is novelty. Our time _is_ different from past times. It is not just ritual to say this is a time of transition. All times are times of transition, and ours is no exception. If our economic and other measures don't show it, then there is something wrong with the measures. Second, the emphasis on technology is meaningful -- it is not just cant -- because science and technology are at the root of change and novelty. I should like to dwell on that for a minute.

I think it is possible to support the proposition that science and technology are the principal sources of change and novelty in the world -- not just among the sources, but the principal sources. I remind you that Karl Marx attempted to analyze his time by coming up with a model according to which any society or civilization has what he called a "substructure" made up of the relations of the production and distribution of goods, of economic goods. Over and above that, he saw social, cultural, and political "superstructures," whose form was determined, in an essentially one-way relationship, by the economic structure. The facts of economics were thus, for Marx, somehow more fundamental, more causative, than any other social fact.

In the last hundred years, Marx's analysis has proved inadequate to the wealth and complexity of economic fact. In addition, it suffers from a philosophical weakness: that one factor -- the economic -- is fundamental, and that all other factors -- the social, cultural, and political -- are derivatives. This is a fallacy known to students of philosophy as the fallacy of reductionism: it reduces the total wealth of reality for the whole. Yet reductionism would not be so popular as it is, if it didn't have a use. It is valuable for putting emphasis on a particular element or truth that needs illumination. That is why I have reminded you of Marx. With all due caution about the validity of his approach, I want nevertheless to use it to propose that science and technology are better candidates than Marx's for the job of determinants of the shape of society and of the world.

Why? Because science and technology change the physical world. Social events, political events, cultural or educational events, economic events, do not of themselves generate literal physical change. Science and technology do, and they thereby affect the rest of the world in a manner reminiscent of Marx's economic substructure. I illustrate with an example that a writer for the current issue of Fortune magazine picked up - I am sorry to say, or glad to say, I can't decide which -- from an unpublished paper of mine.

There was a time -- most of time up to now -- when the arena of political action was limited by the physical state of the world at any given time. The political game was played in the context of weapons of a certain kind and power, of oceans and mountains of a certain width and height, of communication and transportation networks of a certain speed and capacity, of economic realities determined by a certain technology. Of course, weapons, and speeds, and technologies -- and even mountains -- changed. But they were seen to have changed -- post facto, as effects -- rather than being changed by deliberate employment of available means. And the time unit of change was, moreover, histories or civilizations, rather than years, or maybe even months.

For all practical political purposes, these physical constraints were fixed and certain. They were the ground rules of the game -- the rules imposed, literally, by the physical shape of the playing field. The alternative of changing them was not open to the political decision-maker, any more than moving the short left-field fence farther out to counter the opposing team's star right-hand hitter is an alternative available to the baseball manager. The decision-maker therefore, like the baseball manager, confined his consideration to legal feasability, to interpretation of the rules. As Robert Wood of MIT has put it, the persistent political question "Can we do this?" meant "Do the rules allow it?" That is a question that lawyers answer, which is why so many of our political decision-makers and political advisers have tended to be lawyers.

The question today is much more often, "Can we change the rules?" The physical conditions of political action are no longer fixed. New weapons can now be developed in no more time than it takes to negotiate an international agreement. Oceans can be spanned in an hour, and mountains moved in a day. Communications are at the speed of light, and transportation way past that of sound. Technological innovation can set the stage for economic revolution in far less time than people are prepared to accept it. The single most pervasive impact of science and technology on politics is perhaps that they have shortened the time span of physical change to the same order as that of social change and political action.. It is now, for the first time ever, possible to move the left-field fence during the game.

And as with politics, so with law, economics, culture, and society: man's ability, derived from his technical prowess, to change the physical world at will and massively removes the only heretofore inviolable constraint on the shape and development of his social systems and institutions. That is why I see science and technology as something like a new determining substructure of the whole of society, and why I find that to ask about the implications of the age of technology -- for the university, for education, or for anything else -- is meaningful despite its overly familiar ring.

The challenge of technology, in other words, derives from the dawning realization that man is on the point of being able to do anything he wants. Can we transplant human hearts, control personality, order the weather that suits us, travel to Mars or to Venus? I do not think there are many of us who doubt that we can, if not now or in five or ten years, then certainly in twenty-five or in fifty or a hundred. But if the answer to the question "What can we do?" is "Anything," then the accent shifts to the questions, "What should we do?", "What, in the end, do we really want?" We take up again, in other words, the task of the ancient Greeks: How to be wise. I might add that it is an infinitely more difficult task now than it was for the Greeks, because we have infinitely more power than the Greeks had.

Wisdom is a matter of values, and values, whatever else they may be, are constants, stabilities, truths. Culture, civilization, has traditionally been a matter of verities, of permanencies, and society in the end has had the job of codifying and storing those accumulated values of the past.

But that is not all. In the past, the stability of values has by and large been based on social stabilities: on eternal institutions, like the church; on a presumed unchanging human nature; on progress toward some ideal state or political system. Wisdom, therefore, has traditionally been construed, not merely as the search for values, but as the pursuit of particular values, the time-tested values on which existing societies were built. Education aimed, not only at teaching, but at indoctrination, and the two functions were for a long time indistinguishable. It is no accident that the medieval church was the first great organized school.

A glance at the natural philosophy of this same medieval time reveals an astronomy centered on the earth, a physics based on four sensible elements, and a biology of hierarchical kinds. The physical world too, thus, was ordered, stable, and known. It had been so, moreover, since Aristotle's time, and it does not require much browsing among the medieval texts to appreciate the degree to which the stability of the social system, and therefore also the stability of values, were dependent, in this time, on the presumed permanent structure of nature.

The evidence is in the long so-called war between religion and science. During the Renaissance and seventeenth century, men began to discover that the physical world was not at all like what Aristotle had thought and Aquinas had taught. The priests, who were also the educators, fought the spread of this new knowledge, because they saw it, rightly, as subversive of the spiritual and social values that had for centuries been based on older natural philosophies. They lost the battle -- inevitably -- and by the eighteenth century, theology, economy, polity, and society were all transformed. The medieval verities and permanencies yielded, in other words, when the natural verities and permanencies were discovered to be other than believed. Wisdom, which had been retrospective, now became contemporary. The spiritual and eternal were replaced by the scientific and experimental, as men strove for more of the new and liberating knowledge. Education, following suit, gave its attention to method. It moved from inculcation of the known to exploration of the unknown, and from the production of preachers to the training of probers.

The first great scientific revolution thus arose from discovery that the natural world was not as it was believed to be. The present revolution -- most accurately called "technological," I think -- is in turn the result of awareness that the natural world need not be as it is. We can change it. We are changing it. Wisdom, thus, once retrospective and recently contemporary, must now become prospective. And education must complete the road from inculcation, to exploration, to anticipation.

The temper of the time, in other words, is future-oriented. This is the root of many of our discomforts. There are those who say that thus to turn from the past to the future means to abandon all value, since value is anchored in the past. This plaint achieves, sometimes the eminence of a philosophical movement -- as in Existentialism - and sometimes the kind of social dislocation that we currently identify by such names as alienation, or anomie: the feeling of negation of identity. But these are the symptoms, I would argue, not of the impossibility of values in a world that must be increasingly future -oriented, but of the wrenching of the moral enterprise away from its traditional anchors in the social and physical stabilities of the past. Those stabilities are going, but that does not mean that all possibility of stability is gone. The stabilities, and permanencies, the verities of value remain, but they must henceforth be forged out of the continuum of human experience with constant change, rather than derived from the illusion of permanence. Values, in short, now reveal themselves as what only they can be -- principles, concepts, understandings, plans of action -- not static imitations of social habit.

The effect on man of his newfound technical power, therefore, is nothing if it is not potentially liberating. The possibility of enslavement that some worry about inheres, not in the fact of power, but in the uses of it. For more power offers more choices, and more choices mean more freedom. But more freedom requires more wisdom if it is to add up to more humanity. The malaise of our age, as many have noted, is that our power increases faster than our wisdom in dealing with it. Wisdom remains a matter of values, but the values must henceforth be sought, created, reshaped, made over and over again as needed. The permanencies we live by will henceforth have continuously to be hewed out of the impermanencies that we live in. It is no wonder it is so much more difficult now, than ever, to be wise.

Another way to put the challenge of modern technology is that it offers late twentieth-century man the opportunity to create a new Athens. I do not speak of recapturing an ancient golden age. Nostalgia is an enemy of wisdom. The true technological age will embody in relevant form the values we associate with ancient Athens without incurring the costs in slavery and war that we also associate with ancient Athens.

I find strange the number of our contemporaries who do not see the human possibilities in the new technology -- the possibilities, to use their ancient Greek names, for justice, citizenship, and human dignity. What is to be done with the slaves of industrial society, they ask, when there is no longer any slave labor for them to do because production will be done by machines? That must surely be the wrong question. Rather should we be asking, "What will people do when they might now for the first time no longer need to be slaves?" The evolution is not inevitably from slaves to vegetables. A question arises, of course, about whether there is not a large proportion of people who are natural slaves, who have little of value to contribute to themselves or to society except their mechanical ability. It would seem so from historical experience, but the case is not proved. The demand on people for the purpose of producing goods has always been so great that few but the most obviously talented have been exempted. With more opportunity to develop, and with an educational system geared to exploring and exploiting different human potentialities, the sociological image might change. Genius is not the only alternative to the slave functioning as a machine. Even morons can be a source of sympathy, for example, and it is not evident that the need for sympathy in the world will be soon exhausted.

Another proposition that is frequently heard is that leisure will soon be in over-supply, and that it is the responsibility of society to manufacture respectable cultural pursuits to fill it and to keep it from becoming burdensome. Much of adult education, which is your special concern here, has too often been justified on the same ground. There is some evidence that leisure, defined as cessation of work, increases in inverse proportion to the interest-content of work. In recent years, the society has enjoyed a proportion of its productivity increases in the form of leisure, mainly among its blue collar workers, i.e., among those engaged in essentially routine and mechanical work. Those engaged in more creative work seem, if anything, to work even longer hours than before. It is a reasonable hypothesis, therefore, that rewarding and useful work tends to be preferred to leisure in the negative or passive sense of the term. The implication of the hypothesis is that policies for education and cultural development should aim rather at equipping more human beings to perform more human work, than at entertainment or purposeless self-improvement programs to fill idle hours and keep people out of trouble.

Rationality and intelligibility were perhaps the chief Athenian values. I have written elsewhere about them,as follows:

> The Greeks of the fifth and fourth centuries B. C. believed in the ultimate intelligibility of the universe. There was nothing in the nature of existence or of man that was inherently unknowable. They accordingly believed also in the power of the human intelligence to know all there was to know about the world, and to guide man's career in it.
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> The wars, increased commerce, and infiltration of Oriental cultures that marked the subsequent period brought with them vicissitude and uncertainty that shook this classic faith in the intelligibility of the world and in the capacity of men to know and to do. There was henceforth to be a realm of knowledge available only to God, not achievable by human reason.
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> I think things are changing, I doubt that there are many men today who would question that life will be produced in the

> laboratory, that psychologists and their personality drugs will soon reveal what really makes men tick, that scientific prediction is a far more promising guide to the future than divination, and that the heavens cannot long remain mysterious in the face of our ability to hit the moon today and the stars tomorrow. In a recent article, Daniel Bell characterized this new-found faith as follows: "Today we feel that there are no inherent secrets in the universe . . . and this is one of the significant changes in the modern moral temper."

The condition of cherishing rationality as a value is a faith by the society, such as the Greeks had, in the ultimate intelligibility of the universe. The burden of what I have said previously is that modern technology is well on the way to fulfilling that condition in our own time. If I am right, only blindness or perversity would seem to explain the contemporary wave of anti-intellectualism that one finds in such outlooks as those of Jacques Ellul, or of twentieth-century Existentialism, or of the cries that occasionally are heard from Santa Barbara. The need for thought is perhaps never greater than before, and the opportunity for it, never better. What the society lacks -- and needs most -- at the present time, is the vision of the wisdom that rationality can lead to, and that the society must have before it can be moved to deliberate and self-conscious pursuit of rationality in search of the vision. To hold up that vision is the most glorious and most difficult challenge facing the university and the whole enterprise of education.

The difficulty is imposed by the need of education to cope with the passage of the ancient stabilities -- physical and social -- that I was talking about a few moments ago. How does the problem break down? Academic subject matter is behind actual knowledge at the moment it is being taught. Job skills are out-of-date on the day of graduation. Specialization, once a haven of stability, withers in the middle of a productive life. The rapid introduction of novelty increases the sheer amount of subject matter that has to be taught and learned.

What is the reaction? My daughter -- and probably yours -- phrases it this way: "There's so much to learn, and it won't be any good after I learn it anyway, so why should I bother?" It does no good, in answer, to say that education is good. For the premises are right: there _is_ too much to learn, and most of it _is not_ much good after it is learned. It's the conclusion -- "Why bother ?" -- that we must go after. That conclusion I see as a relic of what I have been talking about, of the traditional worship of the stable -- of the feeling that what is and is lasting is good, and that change is uncomfortable, bad, and to be either avoided, or dealt with as quickly as possible to get back to the stable and the good.

I have touched this theme of our predilection for the stable in another place. I tried there to point out that the fundamental job of education -- apart from the teaching of particular skills to particular people for particular purposes -- is to change the inherited attitude that worships stability. If we can educate a generation that understands change, feels comfortable with it, even expects and looks forward to it, then the two premises slightly rephrased, "There is much to learn" and "It dates quickly," might yield a conclusion different from "Why bother?" They might lead instead to the question, "What steps, in addition to formal education, must I take to stay flexible and adaptable and selective in the face of the volcano of fact and fluidity?"

One of those steps surely is what we are currently falling into the habit of calling continuing education. It is a better term than "adult education," for two reasons. First, adult education implies that real education somehow ends at age 18 or 22, and that what comes after is, at best, more amusement than education. Second, since real education ends at 18 or 22, the term "adult education" has too often carried the connotation that the adults who engaged in it somehow did not profit fully from their earlier real education, and must therefore now try to make up for it all.

The term "continuing education" does not carry those connotations, because it is entirely clear that from now on everyone will have to be educated continuously. If there is very much to learn and it dates quickly, people will have to keep learning and relearning, if they are to keep up with the world. The big implication of the technological age is that careers, stocks-in-trade, will henceforth be shorter lived than people. Another, I suspect, is that no one will from now on be able to make a career out of a specialty. He may start on one, but he'll have to move to another, and still another, before his working time is done.

There are evident implications for the university. The institution of the university was created, pretty much as we know it today, in another age to meet other intellectual needs than ours. It is characterized, especially in Europe, by an organization according to separate academic chairs or departments that discourages interaction among disciplines, by an aggressive guardianship of ancient values that borders on cultural provincialism, by a blindness to forms of excellence other than those few that are responsive to traditional academic measures, by a deliberate and cherished isolation from the other sectors and institutions of society that rob it, ultimately, of all influence upon and from them.

The situation of the university in the United States is better in the matter of mobility of personnel among institutions and into and out of government and industry, of the opportunity for individual variety within academic departments, of the greater opportunity it offers youth as a consequence at least of its broader base, of -- a somewhat negative virtue -- the absence of a weighty cultural tradition requiring a major effort of reinterpretation to adapt it to current concerns, and of the development of increasing numbers of cross-disciplinary centers, programs, and projects whose independent financing and task orientation force something of an intellectual commerce among the more traditional, discipline-oriented academic departments.

Yet even in the United States, the universities remain a conservative influence. Unfortunately, they tend to conserve one of the conditions that inhibit the needed flexibility to meet the demands of a lifelong process of education, i.e., disciplinary provincialism. The social consciousness is present much more than it is in the European university, with the curious further consequence that the specialist is sometimes deluded into thinking that the particular knowledge that he is expert in is all that is needed to solve the problems of the world. The economist, is a good contemporary example. To the door of departments of philosophy, in addition may perhaps be laid the further charge that over-concern with the technical has led them to forget their responsibility of bringing to the education of their charges the philosophic breadth of attitude that alone can temper the lack of understanding that comes of exclusive concentration on the small.

Yet the university remains the birthplace of wisdom, and it is the university that we must seek to reform. The need to make it adequate to the radically new educational requirements implied by modern technology calls for serious thought to the reorganization of the university so that it can pull, in the process, the full weight that only it can pull. It is in the universities that lies, still, the best potential for learning to come to terms with our age. They will realize that potential fully when they succeed in bridging the current dichotomy between "schooling" and "adult education" with a concept of continuing education that is alive and sensitive to what will from now on in certanty be a world that will stand still no longer.

The University, Adult Education, and the Individual

Ninth Annual Seminar
on
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Michigan State University
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Armand [illegible] Hunter, Director
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Michigan State University

Since 1900 the human scene has changed more radically than ever before in history. The outward changes are obvious and familiar--farm to factory, fire to fission, mule to missile. But the inward change is not as obvious--man's picture of himself, of what and who he is in this exploding universe. The natural tribes and isolated communities have disappeared--or witness the developing nations, are disappearing. The old traditions are being shattered. The family structure is changing. Society itself seems to becoming atomized--to be breaking up into its ultimate units--the human individual.[1] And the cry from out our depths is "Who am I?"

You have heard all this before. You will hear it again. But no discussion of the university, adult education, and the individual can be meaningful apart from this context and the reality of our day. For these three subjects of our topic--institution, process, and being--are all a part of this changing structure of our society; and we are caught in the turbulence of the change. Is the university--your University--today, what it was five, ten, twenty-five, fifty years ago? Is adult education? Are we? Of course not. The answer is obvious. And yet, I am not willing to accept that all is relative and transitory. I would argue that even within this process of change there is that which maintains a permanence, an identity. And it is upon this basis that I would like to explore the issues, starting with the nature of the university.

George Norlin says: "The University is not the campus, not the buildings on the campus, not the faculties, not the students at any one time--not one of those or all of them. The university consists of all who come into and go forth from her halls, who are touched by her influence and who carry on her spirit."[2]

John Masefield says: "There are few earthly things more beautiful than a university. It is a place where those who hate ignorance may strive to know; where those who perceive truth may strive to make others see; where seekers and learners alike, banded together in the search for knowledge, will honor thought in all its finer ways, will welcome thinkers in distress or in exile, will uphold ever the dignity of thought and learning and will exact standards in these things."[3]

Karl Jaspers says: "The university is a community of scholars and students engaged in the task of seeking truth . . . The university is the corporate realization of man's basic determination to know. Its most immediate aim is to discover what there is to be known and what becomes of us through knowledge. .... . As a publicly endowed institution the university belongs to the state, as a privately endowed institution it is certainly part of a given national scene. In either case, it is the expression of a whole people. Seeking truth and the improvement of mankind, the university aims to stand for man's humanity par excellence."[4]

Alfred North Whitehead says: "The universities are schools of education, and schools of research. But the primary reason for their existence is not to be found either in the mere knowledge conveyed to the students or in the mere opportunities for research afforded to the members of the faculty. . . . The justification for a university is that is preserves the connection between knowledge and the zest of life, by uniting the young and the old in the imaginative consideration of learning. The university imparts information, but it imparts it imaginatively. At least, this is the function which it should perform for society. A university which fails in this respect has no reason for existence."[5]

Now, these statements of course are not descriptive. That is, they do not describe any particular or individual university. They are statements which attempt to express the spirit, the nature, the purpose of *all* universities. In short, they represent statements of an essence or universality common to all such institutions. But how do the actual and individual manifestations--the universities themselves--compare with this "idea" or "ideal"?

If we are to believe what some of our student newspapers and faculty colleagues are saying, we've either got the wrong idea, or today's university is a very poor realization of its "ideal" or what it should be. For in contrast to the statements above, some of the public--and their representatives--seem to feel that a university is nothing *but* a campus, a growing number of huge buildings, a host of free-loading faculty, and a swarm of beatnik students. Some of the students seem to feel that the university is not a community of scholars--teachers and students--but a collection of researchers, consultants, authors, and lonely and lost self-learners, or, some vast automated skull-factory in which the teacher is a name in the catalogue, the "warden" in the classroom is only another student, and they themselves are random holes in a punch card reduced to electronic impulses on the endless tape intestines of an IBM computer. Some of the faculty seem to feel that the university is a conspiracy of the administration against their rights and privileges, and of the students against their time and privacy. And some of the administrators seem to feel that the university is an exploding nightmare of problems and frustrations in which the students, the faculty, *and* the public all conspire to defeat their efforts to create the university in its (and their) finest image.

Now this is oversimplified and exaggerated of course; but it is not too far out of line with some of the opinions and attitudes we hear and read today. The question, are the events which are taking place on the campus, the behavior of some of the residents in the academic community, and the ideas and beliefs held by some members of the university family, the "reality" of the university--that which it *is*--in contrast to the "ideality" of the university or that which it should be? Or, are these events, behavior, and attitudes merely transitory phenomena, while the true "reality" of the university still exists in its "idea" or purpose, which is permanent--not transitory, universal--not particular, and fixed--not changing?

The answer to the question of course is that the university is both an idea *and* a manifestation, a spirit *and* a corporate body, a purpose *and* an individual realization, a fancy *and* a fact. Apparently, what gets us into difficulty when we think about, or talk about, or attempt to describe or define a university is that we think the particular--the existing institution, and then attempt to project it as a universal--applicable to all such institutions; and, of course, it doesn't fit because it doesn't work that way. Or, we think the universal--the idea or essence common to all, and then attempt to apply it to a given institution; and again of course, it doesn't fit because the actuality seems to be so far removed from, or far short of, the ideal.

About the only way that I, at least, can think with any practicality about the university and its role and relationship in society, or to anything--including adult education and the individual, is to adopt the classification system of the biological sciences and proceed to accept as fact that there is a genus--university, a wide variety of species--types of institutions, and a number of subspecies--individual schools. The universality is in the genus, the particularity in the species, and the individuality in the infinite variety of subspecies--the actual institutions. On this basis, I can begin to make a little sense out of a given institution--its unique and individual characteristics, the type it represents, and the degree to which it fulfills its purpose, or realizes the "ideal". And I can also understand, and hopefully tolerate, some of the transitory and changing characteristics and manifestations of the moment. In short, while the subspecies may be undergoing a variety of mutations, the species still persists, and the genus reigns eternal.

Having reached this point with the university, I would like now to explore the other two subjects of our topic--the individual and adult education--and then make some attempt to bring them together in a relationship that will reflect something more than just the sum of the parts. So let's turn now to the "individual".

First of all, the concept of man as an individual--or as we mentioned in the opening, as the ultimate unit of society--seems to represent a dilemma in much of our modern thinking. A dilemma which turns upon the horn of "unique", "one-of-a-kind", "distinctive", and "different" on the one hand, and the horn of "alone", "lonely", "alienated", and "isolated" on the other. We apparently want to be unique but not alone, a thing apart but not separated, different but not cast out. For example, let's take the rebellion of our teen-agers or of the students on our campuses today. We are told that this is a defiant gesture of independence, an expression of the drive for recognition of individuality and the uniqueness of person. The latest dance form--the Frug, and the revolt against the depersonalized and automated multi-versity are often cited as examples. On the other hand, we are also told that our young people are defiant because they feel isolated and alone, that they seek medical and psychiatric help in ever-increasing numbers, and that they join movements, causes, and groups to find identification in community. Just what is the heart of the matter? It would seem to be the need to be alone in the crowd, or singular amidst the plural. But let's examine this plight of the modern individual in a little more detail.

To start with, it seems to me quite obvious that every human being has a sense of feeling or awareness that is unique or peculiar to him or her alone--or in Martin Buber's terms, the "I-Thou", or "I-It" relationship of the individual to his exeriental world. I am I, and you are you; and although we may be alike in many respects, we are not identical. I, like you, was born alone, suffer alone, rejoice alone, and will die alone.

We may do these things with each other but not for each other. This is the reality and the fact of the human being and the human condition; and in this we have our uniqueness, our individual identity, our each "man is an island". This we all know, and must accept within this life and this existence. The only appeal is to a higher power and another existence, and this of course has great meaning and significance for some, but no meaning and acceptance for others. This being the case, why then such concern about the loneliness and alienation of modern man? But that it is of real concern, there is no question.

The theme of alienation runs through much of our modern literature, drama, and art. It occupies sociologists, psychologists, philosophers, and theologians, who tell us that it refers to "an extraordinary variety of psycho-social disorders, including loss of self, anxiety states, anomie, despair, depersonalization, rootlessness, apathy, social disorganization, loneliness, atomization, powerlessness, meaninglessness, isolation, pessimism, and the loss of beliefs or values. Among the social groups who have been described as alienated in varying degree--are women, industrial workers, white collar workers, migrant workers, artists, suicides, the mentally disturbed, addicts, the aged, the young generation as a whole, juvenile delinquents in particular, voters, non-voters, consumers, the audiences of mass media, sex deviants, victims of prejudice and discrimination, the prejudiced, bureaucrats, political radicals, the physically handicapped, immigrants, exiles, vagabonds and recluses."[6] And this is not a complete list.

Now if you can't find your type of disorder, and your group, in this list, then you are either a very happy well-adjusted person, or some kind of throwback to an earlier and more optimistic time. Obviously, when the many references and identifications are condensed as they have been in the preceding statement, they become so all-inclusive and sweeping that they lose credibility. And it becomes quite evident that the term "alienation" is very "shifty" and is used to mean many things--from social conditions to mental conditions. What is needed, of course, is a more precise definition and use of the term. But this is difficult to obtain.

F. H. Heinemann says: "The facts to which the term 'alienation' refers are, objectively, different kinds of dissociation, break or rupture between human beings and their objects, whether the latter be other persons, or the natural world, or their own creations in art, science and society; and subjectively, the corresponding states of disequilibrium, disturbance, strangeness and anxiety."[7] The concept of "anomie" which is often linked with alienation, is defined by Robert K. Merton "as a condition of breakdown in the cultural structure, occurring particularly when there is an acute disjunction between the cultural norms and goals and the . . . capacities of members of the group to act in accord with them."[8] Clark E. Moustakas points out that alienation is often associated with loneliness, but not all lonely people are estranged.[9] And, of course, several philosophers were among the first to concern themselves with self-alienation as a general condition --Nietzsche, Kierkegaard, Jaspers, Heidegger, and Sartre, to name a few--or the "existentialists" if we classify them as a school.

But wherever we look in the literature, the art, and the drama, or among the philosophers, sociologists, and psychologists, we fail to find a specific definition of the meaning of alienation that is applicable to the variety of conditions, states of mind, and relationships to which it is ascribed. About the best that I can do with it, at least, is to recognize that it refers to a condition which exists within man and/or outer relationships. It is as old as man himself; but apparently has become intensified under the conditions of our modern scientific and technological society. The question is, can anything be done about it? And it is a particularly pertinent question because the "what to do about it" seems to be the guideline for many adult education programs and directions that are being urged and followed today. But before we turn our attention to the third subject of our topic, let me try to sum up what we have been saying about the second--the individual, and attempt to resolve the dilemma with which we started.

First of all, I think we must accept the fact that each human being _is_ an individual, unique and distinctive. In this sense, each man _is_ an island entire of himself--the converse of John Donne. And yet, Donne's "No man is an island intire of it selfe" is also true. For each man, while unique in the individual identity of his self-being and existence, is also of the genus "man" and therefore is a part of all mankind. In short, each man is an individual instance or manifestation of a particular species within a universal genus. And our dilemma is not that of the one _or_ the many. In fact there really is no dilemma, because each man is simply one _among_ the many. Deny the "oneness" and we have the revolt against the loss of identity and recognition of "self"--the rebellion against automation and/or the "institution", or big government, or big industry, or big anything. And, on the other hand, deny the "allness" and we have the revolt against the loss of identity and recognition of the "group" or community--the rebellion against isolation, atomization, separation, segregation.

The individual then is both unique and of a type, lone but not alone, a distinct and ultimate unit within a complex of various communities. This is the condition of human existence, and what it means to be an individual and a man among men. It has always been thus. It will always be thus. The problems of alienation and anomie are not new. They have always existed. However, they do seem to have become greater and more intensified because of the tremendous changes in society, which have come about through industrialization and the rapid developments in science and technology, and which have led to more severe breakdowns in the relationship of man to himself and to the world in which he lives. And now having reached this point with the "individual", let us turn to our third subject--"Adult Education".

The education of adults in this period of our history is of such scope and variety that it almost defies description and classification. It is the subject of continuous conjecture, and the object of ever growing concern. It ranges from the simple to the complex, from basic to esoteric, from bootless to beneficial, from superficial to profound. And it is undergoing a significant change in definition, character, purpose, and form. I have no intention of attempting a taxonomy of the field, for after all this is your area of professional interest and involvement, and you are as qualified to speak on the subject as I or anyone else. But what I would like to do is to discuss some general issues and concerns, and then to suggest some principles or guidelines which might be developed out of relating the nature of the university and the nature of the individual to the process of adult education.

To start with, let's not get trapped in the boxes of immediacy, and expediency. The statement which you have all heard, that "Ninety per cent of all the scientists who ever lived are alive today", may very well be a fact, but it should not cause us to devote ninety per cent of our programs to the field of science, or to leap to the conclusion that ninety per cent of the insights into the nature of man and his universe are those which have been developed or achieved today. To do this would, as Robert Hoopes has said, put us in a position where we would "foolishly, if not at man's peril, prize his works only by the sequence of model years. Or, to vary the metaphor: to seek only contemporary remedies for contemporary ills may just as easily prove a kind of homeopathic medicine that leads only to intensification of disease."[10] This is not to deprecate science or new knowledge, but only to say that the character and content of our programs for adults should not be confined only to the newest, the most current, or the most popular.

Another general issue which seems to be developing out of our concern with the problem of the intensification of alienation, is the shift in focus from the individual to the group or the community. In other words, historically the individual has been the focus and object of most educational programs for adults. Courses, conferences and services have all been designed to provide opportunity and resources for the self-improvement and self-realization of the individual. But recently, under the impact and influence of State and national concern, the focus seems to be shifting to the solution of community problems, or the meeting of group needs.

Much recent Federal legislation, including Title I of the Higher Education Act of 1965, exemplifies this shift in focus, and provides a tremendous stimulus in the form of new dollars to channel our programs in this direction. In an effort to solve the problems of society, we are being asked to serve the individual within the framework of his membership in the various groups or "communities" of which he is a part. This of course moves certain aspects of adult education into attempts to revive or create such groups, as well as to identify and meet their needs. Do not misunderstand me, I am not saying that this shift and change of focus is bad. It may very well be good. But it would be bad if all our efforts were channeled into this one objective and direction; for regardless of any or all particular groups of which the individual may be a member, he is still and always a unique person, and must be treated as such in any process of education.

For the last of my general concerns, I return to the eternal question of everyman--"Who am I?" And to help the individual find the answer to this question should be one of the primary purposes of all adult education. The constant search for an answer, and for identity, is the heart of each man's continuous learning. And what better "raison d'etre" could we have than to be of service in this quest. But it is not the service or the provision of resource alone that is involved. It must be offered also in the spirit of "care" and of genuine interest and concern. This, I believe, is one of the unique and distinctive values of adult education, for nowhere else is there as great an opportunity for realization. To care, is to see persons as individuals--in their "oneness"--with all their idiosyncrasies, strengths, weaknesses, virtues, and vices, not as clerks, lawyers, students, scientists, or plumbers, not as white, yellow, brown, or black."[11] To help each man to know himself, and to do so because one cares, should be the central purpose of all adult education, regardless of what form it takes, what level it is offered, what content it presents, or whether it is designed to meet his needs as an individual, or as a member of a group.

And now, if you have survived to this point, and can possibly hold out a few more minutes, let me see if I can put the three elements of our topic into some kind of a meaningful relationship. To start with, I would like to distinguish one species of university from all others--the American university; for it is the one in which we work and have immediate concern. "The American university is not simply a transplanted European university. The American state or land-grant institution is a distinctive American contribution to higher education. . . . The universities of America, both public and private, are comprehensive, intimately related to the sustaining of our national life, and concerned with immediate problems of general welfare as well as with the advancement of scholarship and the transmission of an academic heritage."[12]

What does this say about our particular American species of university, and of all its subspecies or individual institutions? It says that the American university--public or private, large or small, rich or poor--is two dimensional. That it consists of an inner on-campus dimension of the "community of scholars", and an outer off-campus dimension of public and societal services. And that this characteristic of the species contains a commitment to adult education that can be found in all subspecies, even though its manifestation may range from one discernible only under a microscope to one that is fully developed.

The university then, the American university, _is_ a "community of scholars." It _is_ a repository and guardian of the cultural heritage and history of man. It _is_ an agency for the discovery and dissemination of knowledge. It _is_ the corporate realization of man's desire to learn, to know, to understand. And, it _is_ the institutional embodiment of man's struggle against ignorance, himself, and his environment. It is also an aggregate of academic disciplines and fields of knowledge, of special departments and professional colleges. It is composed of teachers, students, researchers, specialists, administrators, technicians, clerks, and laborers. It contains libraries, laboratories, instructional resources, and educational facilities of all kinds. It conducts courses, classes, programs, activities, events, and services in all areas concerned with the pursuit, preservation, and distribution of knowledge and with the development of insight, understanding, and wisdom. And, it extends these resources, utilizes these competencies, and offers these facilities, to help meet the educational needs of society and the public community.

The ultimate units of this society--the individual human being--are each unique in their nature and need. They seek identity and the answer to the question of who they are. They demand and require both recognition of their uniqueness--their "oneness" as a human being and a person, and of their commonality--their "allness" as a member of a group, a community, and of the human race. The range of their educational needs is from the most basic or simple to the most complex or profound; and the variety of their needs is as great as their individual variation.

But the extension of the educational resources of the university to meet these individual and societal needs, must be in character with the particular nature of the given institution, and at all times in keeping with its nature as an institution of higher education. The university must remain true to its genus and species. It is not an elementary school, or a secondary school, or a trade school, or a folk school. The educational programs, activities, and services, which the university provides for adults and the general public, must stem from its own unique and particular nature and resources. In other words, adult education conducted by a university must be, by the very character of the institution, distinct from that offered by all other institutions or agencies. For as Robert Hoopes has said: "A university has an obligation by definition to whatever is universal, to what transcends and subsumes past, present, and future. For we all live at the leading edge of a great succession, in whose timeless and therefore permanently contemporary presence we are allowed, however modestly, to feel the tonic pleasures of admiration and exhilaration. A man, if he would be neither proud nor lonely, will cultivate the whole company of glory, who are, as Wordsworth said:

One great society alone on earth:
The noble living and the noble dead."[13]

One other statement, of course, which is of direct relevance here, is that while the American university is committed to the extension of its resources to help meet adult public and societal needs, this commitment is by no means accepted as equal in value to that given to the on-campus program of teaching, publication and research. In fact, there is a great deal of concern that the public services will divert and depreciate the more fundamental and traditional academic programs. Perhaps the best statement of this concern is that made by John W. Gardner at the time he was serving as President of the Carnegie Foundation. "I don't know whether universities are in the grip of society or society is in the grip of the universities, but I like to think that no matter how much the university becomes entangled with the world on its outer fringes, the inner city of the university will be above the battle in some quite distinctive ways. I should like to believe that it will, to borrow some lines from Bernard Shaw, 'stand for the future and the past, for the posterity that has no vote and the tradition that never had any . . . for the great abstractions, for the eternal against the expedient, for the evolutionary appetite against the day's gluttony, for intellectual' integrity, for humanity, for the rescue of industry from commercialism and of science from professionalism . . . ' I like to think that it will stand for things that are forgotten in the heat of battle, for values that get pushed aside in the rough and tumble of everyday living, for the goals we ought to be thinking about and never do, for the facts we don't like to face and the questions we lack the courage to ask."[14]

In short, the American university represents a duality, in comparison with its European counterpart. The duality results directly from its involvement with public and societal educational needs. And adult education is the agency and avenue of this involvement. Within this context, it is absolutely essential that we recognize the inner tensions and differences which are a part of the duality, that we recognize the reality of the university value scale which gives first priority to teaching and research and second priority to public services, and that we observe the "universal" in "University", even as we shape and design the "particular" in the form of programs to meet adult educational needs. The changing nature of modern society, the intensified forces of alienation, the growing demand for education and training, are all converging at this point in time to exert new and unprecedented demands upon the resources of the university and its public services. It will be one of the basic requirements of our job to protect the integrity of the institution, even as we become even more active in the utilization of its resources.

And now in closing, let me say something in a very abstract and general way about what I believe the purpose and objective of adult education should be for the individual (both in terms of himself and as a part of society and all mankind) as reflecting the resources and nature of a university. It should be the purpose of a university adult education program, continuing on from where other institutions and agencies leave off, and representing a life-long learning process, to help the individual to know the history and the story of man's effort to know himself, his fellow men, and the world in which he lives. To help him know of man's enduring quest for truth, for beauty, and for justice, as expressed in his philosophies, his religions, and his cultures, through his logic, his ethics, his esthetics, and his metaphysics. To help him know the origins, the struggles, the conflicts, the achievements, the victories, and the defeats of men and nations throughout the history of civilization. To help him know the insights, the aspirations, the wisdom, the follies, the comedy, and the tragedy of man, as expressed through his songs, his poems, his plays, his stories. To help him know the nature of man and his behavior, the structure of society, and his political, economic and social relationships. To help him know the nature of the land and sea beneath his feet, and of the stars and universe above his head. In short, to help the individual to reach a basic knowledge and understanding of himself as man, of his inner world and outer world, of life and death, of meaning and of purpose.

I know this is very unrealistic. It is doubtful if any man could ever achieve such knowledge. It offers no specific programs, makes no practical suggestions. It ignores the actual resistance of most men to any education or instruction that is not pragmatic or directly useful. And, it offers comfort to those who would actually oppose public and adult education by setting its objectives even higher than those of the graduate school. But in spite of all this, I would still recommend for your consideration and discussion that the primary purpose of university adult education for the individual should be a constant effort to translate the desired values into reality, no matter how difficult and impossible it may seem to be. For as T. S. Eliot has said:

> Between the idea
> And the reality . . .
> Between the motion
> And the act
> Falls the Shadow

It is our task to bring light, and to dispel the shadow.

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The World: New Campus for the University and Adult Education

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Ralph Smuckler
Michigan State University

If for some exotic or adventuresome reason you found yourself, just six years ago, traveling about in West Africa, specifically in Nigeria, you may well have wandered into the Eastern Region of that country and visited the Regional Capital, Enugu. At that time, Nigeria was in the political throes of achieving independence from British rule, and there were many American educational, political, and business people coming and going--so your imaginary presence there would have surprised no one. Some Nigerian may have taken you out of the city, into an area about an hour's drive partially uphill from Enugu, to a small marketing town, a district center called Nsukka. There you would have seen a broad plain, covered with the typical bush growth of that part of the country, and made attractive by the contrast it provided to the knobby hills around it. At some times of the year, you would have been surprised by the smoke in the air, the result of burning hillsides, typical of the rural practice in many parts of Africa and elsewhere where man has faced similar stubborn grasses and bushy growth. You would have gone away from Nsukka filled with stories about the University of Nigeria soon to be built on that plain--and speculating about the many enthusiastic expectations which your Nigerian hosts would have revealed. Could a university really rise on this formidable plain in just a matter of months? Could it be sustained in such a remote location reached over an unpaved road, in the midst of grass and mud hut villages? Could it meet the aspirations of people who, in many cases, viewed education as the answer to their hopes for a far better existence for themselves and their nation?

Now six years later, let us assume you returned to Nsukka and stood on the same hill overlooking the plain. Stretched before you would be the expansive campus of a thriving and energetic new institution, blending physically into the countryside but still in vast contrast to its largely undeveloped surroundings. As you descended onto the plain, you would find over 2500 bright, hard working students; over 300 faculty members, most of them Nigerians; several 100 university classroom, laboratory and residence buildings; an enthusiasm for the accomplishments to date mingled with searching, intelligent speculation and planning for the future of the university and its role in the nation-building efforts of Nigeria. You would be impressed, as those of us who have had the rare opportunity to stand on the hill at Nsukka, with what the Nigerians have been able to accomplish in so short a time. Many of you would wonder what you could do to be a part of this great movement toward expanded educational opportunity in Nigeria.

The Nsukka story is but one of many such stories in the world today. It is not typical. It is far more imaginative in concept and more successful than most. It is unusual to achieve so well the international cooperative effort which has helped to build so quickly at Nsukka. It is unusual to find the full range of support which Nigerians in various walks of life have given to this new institution. Components of the university's program are unique in that setting--the emphasis on general education, the priority given to agricultural science and training, and, of great potential importance, the high place accorded continuing education in the life and future of the university. Let me settle on this adult education component for just a few minutes, for it may be of greatest interest to you.

From the beginning the University of Nigeria was viewed as an institution oriented toward the society within which it was to grow. It was to produce people who would contribute to the development of the society, to conduct research on the needs of Nigeria, to establish programs which would fill these needs. New graduates in the sciences, in the teaching fields, in engineering, in agriculture and the liberal arts were needed. But in addition to these people, Nigeria needed the best from those who had spent little time in school or who were no longer in school, those who were in productive roles as adults in the society. An upgrading of their talents would make an important contribution to the crucial manpower needs of the newly emerging nation.

From the very beginning, as the University was being planned, the role of continuing education was viewed as important. Also important were the ties needed with the agricultural extension program operation out of the Ministry of Agriculture. A dynamic continuing education program operating out of the University would help fill the need to upgrade and improve the existing activities of adults in Nigeria. A second reason was also clear. The continuing education program would have an impact on the new university as a whole. It would provide a means of tying the institution closely to the realities of Nigerian society. By working in a variety of programs with adults in the Eastern Region, and in Nigeria generally, the University, itself, would receive benefits in knowledge of and contact with the society which such programs would provide. It would help the University to stay attuned to the needs of the people. Without such ties and the expanded understanding they would bring, the University would suffer over the years ahead by diverging from the needs of people, thus losing sight of the broad educational goals it sought to fulfill within Nigeria.

It was fortunate that those who participated in the planning of the University saw this at the very beginning and fortunate, also, that the American aid program in Nigeria was able to provide the funds to design and build a major continuing education center on the campus at Nsukka. The center, which was only recently completed, is the only major building put up with American funds--all the others having been built with Nigerian capital. It became the focal point on campus for a broad program which had already been launched, not only on campus but also in a number of off-campus centers throughout the Eastern region of the country. Drawing upon faculty competence and responding to the many obvious needs of various groups of Nigerians in the society, the continuing education program had already established a variety of conference and training activities. Even before the center was completed leaders in the new poultry industry of the Eastern region were being brought together for educational purposes to help them solve some of the disease control problems which threaten the industry. Mathematics teachers were in special training courses in order to upgrade their competence. Leaders in educational programs from all over the nation were assembling in order to expand their understanding of new developments in their fields. These were but a few of the many conference and educational programs well underway at the time the continuing education center opened.

In recent months I have had the pleasure of hearing numerous American authorities on educational development in Africa praise the continuing education center and its program at Nsukka and refer to it as, perhaps, the leading single American contribution to date at the University. Some have even considered it to be a model for all of Africa. It represents a fresh new approach which is beginning to fulfill the purposes mentioned above, that is to upgrade the quality of performance by adults in various walks of life, to respond to this great need for continuing education, and, in addition, to tie the University firmly to the society of which it is a part and which it seeks to serve.

Let us turn now from Nigeria and consider broadly the role of adult education in less developed areas. I am firmly convinced that there is a significant role for adult education to play in many of the developing countries and in fact much is already going on which is beginning to fill this need.. If one views the development of education abroad, particularly the development programs in which American universities are involved, as part of a broad scheme to expand the human resources of these many emerging countries, it is rather obvious that the need to expand the human resource requires that through special training programs, through work with adults, this highly significant adult component of the existing economy and society be brought into its full participation and contribution. It may take years to develop a new institution producing graduates in various professional and academic fields. If the great demand for economic and social growth, which occur in many of these countries, is to be met, the people already at work, namely the adults, must be brought to contribute to an even larger extent than at the present time.

In an economic sense the immediate expansion will occur as a result of the efforts of adults who, well educated or not, are the participating members of the society at this time. Over the long-run the many institutions now being originated and developed will make their full contribution. In the short run and over the years ahead, work with adults is of crucial importance. Thus there is a great task for people interested in adult education in the emerging countries of the world. Adult education programs must be developed as a part of many of the new institutions, and, in many instances, they must be productive even before the other fruits of these new institutions can be realized.

What is "adult education" in these emerging countries? It seems to me that adult education must be defined very broadly and must meet the people where they are, rather than where we would like them to be. As in the case of education generally, adult education must be relevant to the society. At the Academy for Rural Development in Comilla, East Pakistan, this has meant that adult farmers uneducated, illiterate or semi-literate, have been brought into educational programs which are bringing some new hope for a better life for people in that very heavily populated part of the world. In Brazil, it may mean the retraining of people who have come out of the economically depressed areas of the Northwest and who may be able to find a better life in the burgeoning industries of the south of Brazil, in the big cities, and in the frontier areas of the west. In many countries of the world, heavily populated by rural and agricultural people, the adult education task may take its definition in the form of community development--not community development as generally understood in the United States, but instead, that which is oriented toward the social and economic uplifting of portions of the rural or village population through the growth of abilities of a productive nature and the expansion of self help and cooperative efforts of many sorts. In Venezuela, it may take the form of clear-cut vocational training programs for adults who as a result of these programs are able to contribute far more effectively in their various productive pursuits. My point is that the education of adults is extremely important in these developing countries and it takes many forms and shapes, perhaps occasionally unrecognizable if we accept only narrow definitions of what adult education is all about. Certainly the furtherance of these kinds of programs in the many emerging countries of Asia, Africa, the Middle East and the older but still underdeveloped countries of Latin America present a tremendous challenge to university people who are concerned with the education of adults.

Up to this point I have taken a lot for granted. I have assumed that you share in the widely held views that the advanced nations must, for their own interests and for humanitarian reasons, assist those countries which are still underdeveloped. As a leader among the advanced countries, the United States must assist development in those countries which seek to modernize themselves. We must do our share as best we can; and, as a leader, as the nation most advanced and with most to offer, we perhaps must do more than our share.

Most educational development programs with which this country is now involved are components of a broader national development effort. This effort is more or less planned on a country by country basis. The human resource component of the national development plan used to be largely ignored, but in recent years it has been accorded higher priority. The importance of educational development planning is now generally acknowledged in the developing countries. In fact, in some countries education has taken on almost "panacea" proportions and there are bound to be proportionate disappointments. But we must find ways to hold the plans and expectations within reasonable bounds and to offset disappointments with major accomplishments and general progress.

It is within this context that I assert adult education has a worldwide role to play, just as universities generally have a significant contribution to make as important segments of our total nation.

The story of the University of Nigeria at Nsukka is one in which this university has had a particular interest. But Michigan State is not unique in this respect. Many universities, some of which you are representatives, are active in overseas development work in the field of education. Perhaps some of you have already had a share in these development activities.

The work of universities abroad have had two broad purposes. First, we have striven to develop new educational institutions and to strengthen the human resource of the underdeveloped countries. Our motivations have been largely those reflected in the original land grant concept which tied higher education in this country to society generally. In previous decades, the higher education of the agricultural and mechanical classes was of great importance for our national development and was a central task of concern to our society; today, a central problem and one equally deserving of our attention is the educational need abroad.

It is not that the world has suddenly become the campus of American universities, for it always has been in some respects. In a sense, universities have always been international in scope. They have represented havens of cross-cultural and international exchange through student and faculty movement over a long history. Today, however, this meaning has expanded. Today universities not only draw their students, faculty and knowledge from the world generally, but they also participate more actively in service and educational development programs on a world-wide basis. In so doing, many of them are true to the broad philosophy upon which they were founded and within which they themselves have thrived.

The first purpose of university international involvement, then, is to extend the service concept to the educational problems of today, the educational problems of less developed countries whose aspirations and future are of importance to us.

The second purpose is aimed at keeping our own campus educational programs in line with the type of changes our society is encountering. Our graduates must have more than the narrow, European oriented education which was good enough for their fathers. We must internationalize the parochial and rather narrow educational programs on our own campuses. University involvement abroad strengthens our chances of doing this. Thus, the overseas development activity of a university such as Michigan State reflects the desire to feed back into the total university program lessons about the developing areas of the world--their cultural, economic and societal dimensions. Whereas previously comparative literature was concerned with the products of Western Europe and the United States, today, the tremendous wealth of literature of South Asia and the Far East should also be included if a student is to be prepared for an understanding of the world in which he lives. Whereas previously a student of government could settle for a knowledge of the governments of Britain, France and the United States, today he must also be concerned with the governments and political behavior patterns of many other parts of the world. The educator who learned about his subject matter in an entirely American context must now have a broader vision. In fact there are few fields and professional areas of training in which the cross-cultural and international dimension does not prevail as an important component of a modern education for our own American students. The development of educational ties abroad and the involvement of faculty members and university programs in less developed areas, can be viewed as one important means of attaining the insertion of an international dimension into our own campus programs and into the development of our own graduates.

I do not downgrade other forms of university international ties, those which are more traditional. I refer to the many necessary and important ties with Western European education. There are also the burgeoning junior year abroad and other study abroad programs, usually tied to the countries of Western Europe. There are the usual faculty exchanges and anthropological or economic research programs. The new aspect upon which I am commenting today is the new emphasis on non-western, underdeveloped areas, for so long ignored and now of such importance to us.

Within this university framework, people concerned with adult education have a role to play, not only abroad, but also within the United States. The international dimension to which I referred should prevail throughout the entire university and all of its programs, not stop at the doors of the continuing education center. The challenge to adult education people lies abroad, but it also resides at home in the form of the great need to educate our citizenry to the worldwide implications of our individual and national behavior.

It seems to me that we have a tremendous task ahead in this country if we are to up-grade the level of understanding and knowledge among our adult population with respect to international matters. Most adults have come out of educational programs which were far too narrowly based. Yet, they are working in situations which are increasingly international in significance. If an adult is to lead a full and productive life as a contributor within his profession or occupation and also as a citizen in his community, he must have a reasonable grasp of the international forces which shape an increasingly important part of his existence. He must know about far off places even before these strange names and far off places become headlines as battlefields for American forces abroad. He will be a better person is he understands the international aspects of his own profession and has some grasp of how it is practiced in other countries. He can learn from some of the experiences which colleagues have had abroad. He will have a better understanding of the significance of the forces which occasionally catch up with him. Although his son and daughter will be learning about the emerging countries of the world in their high school and college classrooms increasingly as the years go by, unless the adult education programs of which he may be a part encompass an international dimension he will be falling behind and his contribution within society and his community will be less. Thus adult education people and programs have a role to play within this country just as they have a role to play in the human resource expansion abroad.

Several years ago we created at this university an International Extension Office operating within the Continuing Education framework and Cooperative Extension Office of Michigan State and drawing upon the university's international experience and competence. Its program is really just beginning but in many respects it is among the most important aspects of the international educational work of this university. Its tasks include the bringing of international programs to the people of the state, and the development of special study and training programs of importance in international development fields such as training for the Peace Corps, for businessmen going abroad and for others who will work and live internationally. The task it faces is a difficult one.

I realize it is not easy to add an international perspective within the various conference programs that occur in the continuing education field or to add a strong international flavor to the course and other activities which occur off-campus. But somehow we must accomplish this. For in a period during which about 75 to 80 per cent of our national budget is devoted to international affairs of a peaceful or defense nature, in which the sons of adults in communities throughout the state are serving in the armed forces in distant places, in which international trade and commerce is becoming increasingly important, in which the majority of the world's people live in hunger and various degrees of deprivation, and in which our nation faces severe international tests many of which are partially or entirely beyond its control, in this day and age the adults in our society must be brought up to date on the complex affairs of the world of which their country is a part. They must have a framework of thought within which to place and from which to view world events. The decisions which they will remotely or directly take part in making during the years ahead, demand that they have this knowledge and that they take the time to learn.

How to proceed on this vital adult education task? Acknowledging an initial low level of interest, many competing priorities, easier paths to follow, limited time and resources, all of these as drawbacks to an effective program, I still maintain that much can be done. In some communities, existing organizations may be the vehicle if a few of the right people are persuaded and good materials are made available. In other communities, new world affairs councils may be the answer. In others, the mass media, or women's groups, or exchange students may be an ingredient in the strategy. Somehow or another the interest and knowledge level must be raised. The easy answers to solve complex, difficult world problems must be thoughtfully rejected. The impact of the world's difficulties on America's future must be brought closer to the understanding of this nation's communities.

Although the educational task we all face is great, I suspect it is no greater than that which has been attacked at Nsukka and in other parts of the world. When the success stories are put together, I believe they far outweigh the parade of "horribles" which we so often hear about. Consider for a moment the problems which have been confronted successfully at Comilla in East Pakistan to which I referred a few moments ago. About eight years ago a new rural development academy was established there in the midst of a relatively poverty striken society overpopulated, underfed, undernourished, suffering year after year from the ravages of nature in the form of floods or droughts, disease and, occasionally, famine. The Academy turned its attention to essentially adult education--that is, working with the adult farmers in the area, finding models which could be easily copied, finding ways of encouraging savings, introducing new technology, developing a pattern of communication, of cooperatives, of leadership, so that innovation could become part of behavior within a society which for centuries had not changed. Today the experiments carried out at Comilla, the fine work of the Academy which has resulted in the expansion of production, better living, flood control, and a better life generally for many thousands of Bengalis in East Pakistan, is being tried in other parts of that vast region. The hope is that the community development experiment of Comilla can be duplicated elsewhere in the region, and that that society can lift itself up into a new and improving way of life.

We are fortunate that we have started so far ahead. We are fortunate to be on the assisting side rather than the recipients of aid. The tasks we face are of crucial importance. As our universities, operating as a part of our society, move to meet these challenges on a world-wide basis, the adult education part of the university must move with equal vigor and imagination, and, in so doing, participate actively abroad and adopt the international dimension idea within the total adult educational program at home.

The University, Adult Education, and Man's Moral Dilemmas

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The task provided me by the Seminar Planning Committee in preparing this paper should perhaps have led me to follow the example of a construction worker in Barbados who wrote the following letter to his employer:

> "Respected Sir. When I got to the building I found that the hurricane had knocked some bricks off the top. So I rigged up a beam with a pulley at the top of the building and hoisted up a couple of barrels full of bricks. When I had fixed the building, there was a lot of bricks left over. I hoisted the barrel back up again and secured the line at the bottom, and then went up and filled the barrel with extra bricks. Then I went to the bottom and cast off the line. Unfortunately, the barrel of bricks was heavier than I was, and before I knew what was happening, the barrel started down, jerking me off the ground. I decided to hang on and half-way up I met the barrel coming down and received a severe blow on my shoulder. I then continued to the top, banging my head against the beam and getting my fingers jammed in the pulley. When the barrel hit the ground it burst its bottom, allowing the bricks to spill out. I was now heavier than the barrel and so started down again at high speed. Half-way down, I met the barrel coming up and received severe injuries to my shins. When I hit the ground I landed on the bricks, getting several painful cuts from the sharp edges. At this point I must have lost my presence of mind, because I let go the line. The barrel then came down, giving me another heavy blow on the head and putting me in the hospital. I respectfully request sick leave."

Maybe I, too, should have respectfully requested sick leave. However, my curiosity and concern for the subject induced me to accept the assignment.

It seems to me that the subject is born out of several basic concerns of university administrators. One of these concerns is the fervent desire to avoid Berkeleys, which desire has many administrators and administrations reaching out in a number of directions these days for preventive ideas.

A second important concern centers around the general acknowledgement by the University (speaking inclusively) that it is not dealing satisfactorily, in its own best judgment, with many of the vital needs of its community.

A third concern related to the subject is the sincere desire of the University to develop new standards of interpretation and procedure for dealing with these needs.

The subject itself is tri-part. First of all, the University is and will be the major influence in American higher education. This is largely acknowledged and since it is, more and more of our colleges and lesser universities may be expected to embrace one over-riding objective---that of achieving recognized University stature and status.

Secondly, most educational institutions, particularly those of University status, prefer to view themselves and to be viewed as involved in educating adults. They make some gestures toward concern for the freshman and sophomore teen-agers. A few institutions are demonstrably concerned. However, much of our overt concern is hardly more than gesture. Witness, for example, the sizeable, even counted-on washouts by the end of the first year; the large lecture sessions in many curricular areas for these teenagers; the preponderance of lower ranks of regular faculty, graduate assistants, and part-time instructors and lecturers in classroom and quiz section involvement. Consider the huge dormitory living arrangements for these youngsters on the campus, in many of which a thousand residents is considered minimal. The reasons for our treating teen-agers under such sink-or-swim arrangements appear to us to be valid. "Those who survive are the only ones who should, etc." Yet even at our best on the University campus (and this is the new small colleges format within the University - in California, Michigan, and elsewhere)the evidence that we are actually gravely concerned with the nurture of the teen-ager in higher education is too frequently dubious.

We are really interested in higher education for the adult---those who are usually in the third year or more on the campus. This is evidenced by the amounts of highly skilled and expensive personnel, equipment, scholarships, grants-in-aid, fellowships, and other resources we lavish upon them. At the graduate school level it is apt to be largely subsidized by government funds.

The third facet of this tri-parted subject reads, "Man's Moral Dilemmas". The University strongly suspects that such do exist in its campus and off-campus adult world as an individual condition with certain influences on the community's psychological mind.

And so our Trinity of Concern -- The University, Its Adult Community, and the Moral Dilemmas which affect and infect its current life.

David Starr Jordan is frequently quoted as having observed that the true American University lies in the future. And Clark Kerr[1] has declared that by, roughly, 1970 (a quarter century after World War II) there will be "a true American university, an institution unique in world history". This true American university will be called upon, says Kerr,[2] to educate previously unimagined numbers of students; to respond to the expanding claims of government and industry and other segments of society as never before; and to adjust and readapt to and channel the new intellectual currents. And Kerr, possibly to his regret, named this great, complex, educational enterprise - multiversity.

Most of us would reply that if this is the profile of the true and unique American university, it is actually already in existence, beating Kerr's prediction by five years! For at least a half a generation we have been caught in this drive and drift toward multiversity. The burgeoning enrollments; the mounting claims of academic specializations within specialization; the vast demands of government and industry upon the emerging image of the true university; and the predicted loss of control over the destinies of our institutions by administrations and faculties. These are some of the acknowledged signs. Few Universities today can lay claims as academic cloisters and communities of scholars. They are, rather, a series of groupings and galaxies of faculty members and usually in an acknowledged order of status, thoroughly understood and acknowledged by the membership. In their recognized order of status from top to bottom on the totem of academia, they are:

The Professional Contractors - who have little sense of identification with the institution which employs them. Their interests and income are largely involved in government or business consultive-research contracts.

Researchers -- Government and industry supported, entoto or on a matching basis. Some of them work for and depend upon the Contractors.

Scholars -- The "reflective thinker" image, and the ambitious publisher who will not perish. They cling to the historic university image of "pure research" for their own status comfort.

Teacher-Scholar -- He tries to maintain a reasonably acceptable scholar image with an article a year and recognized collaboration on a book every five years, at least until tenure and a full professorship are gained, at the same time avowing some measure of concern for the teaching function.

Teacher -- The lesser breed in the status scale; devoted to the teaching function or professing to be (at the same time keeping jealous count on the seniority earned and periodic reductions in his term student-contact hours). He is regularly suspect, among his peers, as preferring to teach because he is lacking in the disciplined desire or ability to publish. He is often set apart, nowdays, as a teacher and under different contract arrangement than his more prestigious colleagues on the academic totem.

The Aspirants -- That numerous herd and frequent horde of fellows and assistants who clutter the campus and do most of the work work. Those ambitious, apprehensive, hopeful, discouraged, mis-matched coat and trousers people in higher education -- frequently hanging on the frail thread of a senior colleague's patronage, patience, and largess.

Community, indeed! Hardly so, in any traditional sense.

In the mind of this University of galaxies there is one ultimate goal for the University. All that is sacred status depends upon it. That is to be recognized among those institutions of higher education described by Allen Nevins which will inhabit the mountain peaks and highest plateaus in the American future of higher education.

Nevins puts it this way:[3] "Observers of higher education can now foresee the inexorable emergence of an entirely new landscape. It will no longer show a nation dotted by high academic peaks with lesser hills between; it will be a landscape dominated by mountain ranges."

In reference to the same, Clark Kerr has envisioned,[4] "The highest peaks of the future will rise from the highest plateaus. One such plateau runs from Boston to Washington. At the universities and laboratories situated along this range are found 46% of the American Nobel prize winners in the sciences, and 40% of the members of the National Academy of Sciences.

The California mountain range has 36% of the Nobel prize winners in science and 20% of the members of the National Academy of Sciences. The Big Ten and Chicago constitute a third range of academic peaks, with 10% of the Nobel laureates and 14% of the National Academy of Sciences. These three groupings of universities -- the East Coast, California, and the Big Ten and Chicago -- apparently produce over three-quarters of the doctorates conferred in the United States. Another range may be in the process of development in the Texas-Louisiana area.

This concentration of talent partly follows history -- the location of the older private and public universities. Partly it follows industrial strengths and population centers. But it also has its own logic. No one university can cover all specialties or cover them well enough so that there is a sufficient cluster of intellectual colleagues. The scholar dislikes intellectual isolation and good scholars tend to swarm together. These swarms are extraordinarily productive environments."

The true American university, of my acquaintance, is dedicated to gaining its place in such company, and most liberal arts colleges would join them, if invited. The Board of Regents and/or Administration so bold as to declare their institution's mission as settling for a more modest position is in for continuing faculty unrest and migration. The University which declares its mission as that of educating people merely to be better people will neither comfort nor hold those seeking close proximity to the academic guildsmen.

If Jordan-Kerr's true University is not yet in full flower, it is certainly budding, and those who serve this University find enough of concern and involvement in its varied faces to require their full energy and resourcefulness.

As stated in my beginning remarks, it is my confidence that this true University considers its role largely that of providing educational opportunities for the adult membership of its community, on and off the campus. In view of its actual and predictably available resources, this must be its role and both the demands and limitations which society places upon it require that it be so. Most of its highly trained and experienced personnel and financial resources even in the undergraduate schools are designated to underwrite the requirements of classes, laboratories, and library needs beyond the sophomore years. Many of our more renowned state universities provide a head count of from thirty to fifty per cent of their students in graduate school enrollments. The vast majority of extension programs, both undergraduate and graduate, enroll a preponderately adult population. The University student community, today, is apt to be largely an adult world, and this is the preference of multiversity as evidenced by its concerns.

The education (classroom, laboratory, library, otherwise) of *this adult university community* is a complex responsibility, and often a heterogenous paradox. The vast varieties of needs, demands, pressures, anxieties and educational expectancies of this community make those of the late teen-age freshman or sophomore seem simple by comparison. The *poles* are interesting. At *one pole* is the adult in our town who takes an extension undergraduate course one or two quarters each year in a local school building, and from a University extension service instructor. He or she may or may not have been accepted as a degree candidate. She may be a housewife, he a salaried employee involved in extension courses to maintain his job rating or upgrade himself to another grading. His and her interests and involvements are miles removed from the University campus. At the other pole is the doctoral candidate with wife and child; a small crowded apartment in the married housing labrynth; years of financial, social, mental, and emotional sacrifice a familiar recollection and a continuing experience; a dissertation chapter on findings and conclusions in the mail to the members of his committee; his chairman on an overseas assignment for another two months. In between these poles the broad cross-sections of young and older, part-time and full-time, undergraduate and graduate, assistants and fellows who help make up this adult student population of the American university, and representing most of the identifiable social, cultural, philosophical, political and economic stratas of American life. Such is a picture-puzzle profile of the *adult* community of the multiversity in the current American higher education scene.

This community is beset with numerous dilemmas, some of which have already been noted. Those which relate to its adjudged moral nature are complex and numerous.

Before examining the more worrisome ones, two definitions are in order. And a third welds the two. Webster's Collegiate[5] Dictionary defines *moral* as "characterized by excellence in what pertains to practice or conduct; right and proper". The same source defines *dilemma* as "a situation involving choice between equally unsatisfactory alternatives". For my purpose, I would then define *moral dilemma* to indicate a situation involving choice between alternatives, one of which the existent mores declare to be right and proper, where neither choice, nevertheless, seems satisfactory from the standpoint of the enduring benefit of the individual or individuals concerned.

The subject of Free Love may illustrate. The mores claim that sociologically and psychologically it is harmful both to the individual and to organized society. However, the *Playboy Creed* or its facsimile in current society seems to suggest that the alleged harmful effects (sociologically and psychologically) may or may not be valid. No matter, every person should make his *own* choice without interference from legal or religious authority (enforcement agents of the mores). Therefore, do not be deterred if you feel so inclined. Try it, viewing it objectively as a valid learning experience.

The student seems very often to view free love somewhat in this fashion, "Don't dictate sex standards to me. I'll make my own decisions about my sex life. The mores are old hat! No one, but *no one*, believes in them anymore. Still, don't tell me I ought to experiment sexually, either. There need to be some provisions for our protection. Such as no unmonitored bedroom courting in the dorms, no liquor on the campus, some kind of workable honor system to forestall cheating, and a basic checking-in time rule, particularly for female students. Not too arbitrary or many, mind you, but some rules. We might want them."

This same kind of objection and countering expectation of a system of checks and balances to safeguard the basic moral structure seems to apply to most of the many facets of this moral concern on the campus. Perhaps this is good reason for defining it "dilemma".

A further facet of this dilemma affects even more seriously the older young adults on the campus, particularly the graduate student moving beyong the masters degree, toward the doctorate, holding peripheral membership to the faculty family as an assistant, fellow, or instructor. It is usually known, on every campus, as the system of professional rewards and penalties. It involves the criteria of all the things the system requires to get ahead. Many of its worst features make similar systems in the business world seem positively amateurish by comparison. The research, scholar candidate has invested his future in his graduate experience. The ways, the systems of the faculty establishment provide him or her with some very serious moral dilemmas, largely of an ethical, professional frame of reference nature.

The entire premise that a revolution has occurred on the campus, which has created certain moral dilemmas, is not as widely acknowledged as its publicity would seem to indicate. The shock of Berkeley has encouraged its exaggeration. Whereas Buell Gallagher[6] at City College of New York sees it in his college community, Graham Blaine[7] of Harvard's psychiatric service and Clarke Wescoe[8] of the University of Kansas, both physicians, find no consistant statistics indicating those behaviouristic changes which are claimed to indicate a moral revolution on the campus. This would seem to say that depending upon where you work and observe, there is or is not the revolution, with its characterized dilemmas.

Perhaps we are on stronger ground in reminding ourselves that moral dilemmas are indigenous to organized society. That those conflicts in man which result from his emotional, psychological ambivalences are empirical.

Nevertheless, where they are currently observed in the University society, their influence is pronounced and of deep concern. This influence seems to receive its manifestations from a number of sources.

Not the least influential of these sources is the impact of varying brands of European oriented existentialism. I say varying brands, first, because even on the Continent its several characterizations differ. Modern Kierkegardians declaring, "I am, that is all", with the followers of Jasper and Sartre declaring "Not I am, but what am I, and what shall I be. This is vital". On the American continent, Tillich, Rhinehold Neibuhr, and others have been linked to existentialism because of their continuing concerns with the question of human existence and his problem with organized society. Among other strong influences upon the campus adult student in these times, sensitizing, abrasing his sense of stress, are the vigorous expositions of White's (The Organization Man) Scientism versus the Protestant Ethic; the heralded abandonment by Society of the historic Puritan Ethical influence and the profiling of the so-called Modern Ethical influence; the bold claims of the "We know the Secret of Life" exponents, and the even more recent "God is now declared dead" pronouncements of the theological undertakers. In the pulsating, technologically, intellectually volcanic atmosphere of the modern campus; in the jostling contests and clashes of ideals and ideas; in the basic personal exploring search for quality values; these and other philosophical influences throw their bits of weight around, moving minds, overturning already tilted idols, fueling the fires which keep the dilemmas hot and steaming. And they are likely to continue to steam and even boil over from time to time as the true university's profile is more definitely identified.

Perhaps it might be well for me to say, "Amen, and God have mercy on us all" at this point, and close this presentation. To do so, however, is to fail to conclude with a look at the heart of the matter as I see it. That of a personal view of just what makes this University student-adult tick, in today's world.

In 1929 John Dewey[10] wrote a prophetic treatise entitled, Individualism, Old and New. In it, you may recall, he characterized the old individualism as the earlier pioneer individualism. He identified his new individualism as corporative individualism, conditioned and dominated by its urban mass influences; victimized by the machine age; constrained to serve and heed the claims of organized society.

It is my premise that the university young adult today is representative of the emergence of a New Individualism, thrusting away from identification with corporativeness, and a generation of dominance by the mass-minded Machine Age. A young adult impatient with and determined to stand against the drift implicit in multiversity toward complete engulfment of individualism.

The New Individualism profile has not been completely revealed as yet, and may not be in our time. But it is built upon a firm and not unfamiliar base -- the sensing of the American adult student that the individual personality is sacred (to the individual and to the best traditions of this society); that one's life is relevant (to man and democratic society); that personal involvement in first causes at this point, such as civil rights, decisions of war or peace, which will determine many tomorrows, is expedient. That now is the time to demonstrate concern and position on the developing issues which will map the future.

This young adult generation feels deep affection for its parent community, but does not basically respect its accomplishments, particularly in the areas of the social and philosophical. And these are the vital areas of crucial importance in today's and tomorrow's worlds, so far as they are concerned. The affluent politico-economic society of Galbraith, Kerr, definition which has labored and given birth, among other dubious offspring, to multiversity, is illustrative of the drift toward the mass mindlessness they abhor and intend to oppose. T.M. Stinnett[11] may predict that their determination to be recognized as individuals may confront, in the future, overwhelming odds, but they are not deterred. Clark Kerr may, as they have interpreted his Harvard statement, define the university they attend as a multiversity, and proclaim its inevitability and dominance. They expect far more of those who would lead them. They want the rights, privileges and concerns of the individual to be described and ennobled in this process. When it is not, they reject it and turn their backs on those who have no hopes for it. This is both our history's most sophisticated and involved generation of young adults and they are determined to have a hand in fashioning their own destiny. They will not sit numbly by while those they do not trust take it upon themselves to fashion the outlines of that destiny and dictate its specifics.

This New Individualism seems to have at least several roots. It is not as deeply affected, for example, by Existentialism, as might be expected. Its intellectual integrity may require a reflective existentialism involvement. But it is much more intellectually cosmopolitan than existentialism propounds. Their need for relevance with resultant manifestations of depth involvement moves them out of the existential malaise. Their sense of relevance finds its base in a concept of universal relevance. They belong to, are part of, are a unique, enormously influential entity of the universe. I think Norman Cousins[12] may here speak for them:

> "We begin with the fact that the universe itself does not hold life cheaply. Life is a rare occurrence among the millions of galaxies and solar systems that occupy space. And on this particular solar system life occurs only on one planet. And on that one planet, life takes millions of forms. Of all those countless forms of life, only one, the human species, possesses certain faculties in combination which give it supreme advantages over all the others. Among these faculties or gifts is a creative intelligence that enables man to reflect and anticipate, to encompass past experience and to visualize future needs. There are endless other wondrous faculties, the mechanisms of which are not yet within the understanding of their beneficiaries --- the faculties of hope, conscience, appreciation of beauty, kinship, love, faith."

They believe this. They are of many minds as to why they believe it---mystically, scientifically inspired by the credo of an Einstein, a Schweitzer, a Von Braun, their own John Doe insights. And some, out of the roots of religious faith, as suggested for example in that 1692 printed instruction of the Anglican Church, which states in part:

> "You are a child of the universe, no less than the trees and the stars; you have a right to be here. And whether or not it is clear to you, no doubt the universe is unfolding as it should."

They debate it with passion at times, with deep, searching sincerity, and with hope. They strive, endlessly, to confirm it---their relevance to the universe---and will not settle for less. Nor should they, for there is far more in human experience to confirm than to deny its validity.

In the view of their logic, the universal relevance denotes human relevance. The relevance of every human life to every other human life. The relationship of the individual to every other individual, through the intellectual, social, cultural and philosophical medias of inter-communication.

This generation of university students thus identifies and is determined to implement its faith relevance in a world that is only beginning to try to listen. And which should listen -- hard.

A General Hershey,[13] therefore, who when asked, "Does a young man have the moral right to choose the war he will fight in?" is quoted as having replied, "I don't know anything about that, but I do know he has no legal right", is not listening.

The greying, tweeding professor who looks out of his office window at the hordes mazeing along the campus concourses at class break time and reflects, "A mob of ignorance and carelessness. I wonder actually how we survive!", may be delighted with his own witticism, but is misplacing his use of the words ignorance and carelessness. He is not listening.

These youngsters have a lot on and in their minds, and we ought to be listening. The dilemmas may well be more ours than theirs.

A generation ago, a Dr. Carothers provided for the leading educators of his day a word of explanation about the "impatient young man" of that time:

> "If you would understand the driving power of America, you must understand the diverse, discontented and impatient young men who in each generation have found an outlet for their energy. The voices which disturb you are not the voices of an angry proletariat, but are the shouts of eager young people who are finding new opportunities. They represent today the enthusiasm of a new generation. They represent the Oregons and Californias toward which sturdy pioneers are moving undisturbed by obstacles. This is what the current unrest means in America." [14]

The University of our times should understand the moral dilemmas of this generation of its students. It has little excuse for failing to understand. It has numerous academic disciplines on the campus, particularly in the social sciences and philosophies, which if requested will call helpful attention to its historic antecedents and current causes, trends, and directions.

Far more crucial is the need of the University to identify, understand, acknowledge, and endorse the new individualism which is the dearest treasure and the greatest hope of the young men and women who call her Alma Mater in today's world.

[1] Kerr, Clark, "The American University", from *Revolution At Berkeley*, (anthology), Dell Publishing Co., N.Y., N.Y., 1965, p.5.

[2] Kerr, Clark, Ibid., p. 5

[3] Kerr, Clark, Ibid., p. 8

[4] Kerr, Clark, Ibid., p. 8

[5] Webster's Collegiate Dictionary

[6] Gallagher, Buell, "Higher Education and the Moral Revolution", (American Council on Education Publication), 1965

[7] Graham, Blaine, "Higher Education and the Moral Revolution", (American Council on Education Publication), 1965

[8] Wescoe, E. Clarke, "Higher Education and the Moral Revolution", (American Council on Education Publication), 1965

[9] Blackham, H. J., *Six Existentialist Thinkers*, (Harper Torch Book), 1965

[10] Dewey, John, *Individualism, Old and New*, (Capricorn Books), N.Y., N.Y., 1962

[11] Stinnett, .T. M., "*Innovations in Teacher Education*", (Northwestern University Press) 1965, Evanston, Illinois, p. 19.

[12] Cousins, Norman, "Confessions of a Mis-Educated Man", *Hartwick Review*, Vol. I., No. 1, 1965.

[13] Hershey, *Detroit Free Press*, December 19, 1965

[14] Dewey, John, op. cit., p. 78

The University, Adult Education and our Society of Cities

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There is a highway in Southern California about seventy-five miles east of Los Angeles called Rim of the World Drive. It follows the crest of the San Bernardino Mountains, and from it one can look down 7500 feet on the lovely, fertile San Bernardino Valley, once known chiefly for its vineyards and orange groves glinting gold in the winter sun against the snow-covered peaks.

For several years, over a decade ago, I lived and worked in the San Bernardino Valley. Sometimes in the need to regain a sense of perspective I would drive up to the "rim of the world" and there, looking down, trade the outlines of the communities below. Through the sparkling clear atmosphere I could follow the railroad line leading down through Cajon Pass to the station in downtown San Bernardino. The houses thinned out to the west of the city and the foliage was a lush green before the buildings clustered again in the small town of Rialto. To the east I could distinguish individual buildings on the campus of the University of Redlands, and to the south see its giant "R" on the hills between San Bernardino and Riverside. It was a satisfying experience, always, and I left with the feeling that once again I could sense the different modes of community life that the Valley communities represented. The total population of the Valley then was about 250 thousand people.

Early in January of this year I had my first opportunity to visit Rim of the World Drive in ten years. What a change! The cities had grown together into one concentrated urban mass. Only occasional terrain features, low hills and dry washes that men had not yet decided to turn to his own uses, relieved the solid congestion of man-made structures. And over the whole Valley hung the pall of smog that our industrial civilization produces.

WHAT IS A SOCIETY OF CITIES?

In terms of the topic for the morning, this question arises: Was I looking at a city? A million people now live in the San Bernardino Valley, but does this add up to a city, as we usually use that term, or something else? Inevitably I think of the caustic comment about Los Angeles -- a collection of towns looking for a city. And I remember Gertrude Stein's remark about her home town of Oakland, California, "There's no there, there." Somehow the San Bernardino Valley had lost its character in the urban sprawl.

How can you tell a city, or a society of cities, from any other man-made phenomenon? By the way it looks?

From San Bernardino we moved to the midwest, to St. Louis, and spent the next eight years in that Mississippi River metropolis. Often, flying in or out of the city, I would look down and ask myself, "Where is St. Louis?" I could see the famous confluence of the Mississippi and Missouri Rivers just north of the city. But aside from that it was difficult to tell when I was over St. Louis or over any of the two hundred or so municipalities that embrace the city itself in a suburban vise.

I ask you to think about cities you know -- Boston, Chicago, Philadelphia, Birmingham, Detroit. Can you tell, except for the accident of a feature of terrain, where the city begins?

What then do we mean by a city? Or a society of cities? Certainly, a purely legal definition of a city with precise boundary lines, as used by the National League of Cities, is not an adequate one for any analysis of the role of the university and of adult education in a society of cities. For cities, in a human sense, have a meaning that transcends political or geographic boundary lines. A true city is a civilization; it gives meaning and significance to a great variety of human associations that have little direct connection with government or strictly municipal issues. St. Louisans like to remind the rest of the State of Missouri that there was a city -- a civilized society on the banks of the Mississippi -- long before there was a State of Missouri.

Today the newest and most dominant feature on the St. Louis skyline is the parabolic, stainless steel arch rising 640 feet from the Mississippi riverbank, erected to commemorate the westward expansion of the American nation. The great arch casts its figurative shadow over a large metropolitan area and truly all who can see it feel themselves to be a part of the network of human associations that "St. Louis" evokes. The arch symbolizes the city.

A city is, from a human point of view, the locus of much of the drama in individual as well as community life. The deeds and the handiwork of people give flavor to a city. As President Gross of Rutgers once said, "Brooklyn lost more of its identity as a separate city when the Dodgers moved to Los Angeles than it did when it became one of the five boroughs of modern New York City more than a half-century ago."

The city is both the scene of man's greatest cultural achievements and the arena for traumatic value conflicts between individuals, between groups, between generations and between eras in the history of man.

The beginning point for a consideration of the relationship of the university and of adult education to the city is the recognition that first and foremost a city, however else one uses the term, is a vast stage on which great numbers of people try to exercise their rights to life, liberty and the pursuit of happiness. It is the way in which they exercise these rights that gives flavor and uniqueness to a city.

It is, then, primarily the style of living that makes cities differ from one another. It is this that attests their hold on humanity. To be sure a city is also a service center, a legal entity, an investment in human and material resources. But a city -- or a society of cities -- must be more than an administrative concept, an engineering concept, or a service center if it is both to serve mankind effectively and record the progress of succeeding generations.

However, our topic this morning is not just the city, but a "society of cities." The choice of the title underscores the fact that our country -- indeed much of the modern world -- is increasingly dominated by cities. If it is impossible from Rim of the World Drive in southern California to distinguish one San Bernardino Valley city from another, it is equally difficult, from outer space, to focus on other than the large features of the world. The Greek planner, Doxiadis, believes that in less than a century all of North America will operate as one great 'city'.

Whether Doxiadis is right or not, it is clear that it is no longer useful to think about our society in terms of clearly-defined cities surrounded by areas of rural countryside. This is an outmoded and useless framework. Technology, specialization and mobility are eliminating many of the historic differences between rural and urban life. Our society of cities cannot be compared with the Hanseatic League of the 13th century, for our cities are not independent entities, but concentrations of population in a society which is increasingly complex, interdependent, and in various ways homogenized. Ours is an emerging urban society in which a majority of the American people live in urban centers. From these centers are stemming the pressures, the ideas and values that are restructuring American life.

I use the phrase 'restructuring American life' advisedly, because the future pattern of American society is not yet entirely clear. The Milky Way, rather than a solar system of mature stars and planets, is the more accurate reflection of contemporary American society. Whether this Milky Way will in time crystallize into a Great Society no one can now foretell.

Can the university -- can adult education -- make any difference in the outcome? It may be presumptuous to say that education will be the crucial factor in determining the future character of our society -- although I for one believe this to be true. But it is not presumptuous, merely prudent, to observe that whatever influence we hope to exert on the outcome of the current conflict of pressures and forces will be exercised wisely, effectively and in time, only if we turn our attention and energy to the task and take clear measure of the challenge. For this reason, no university -- Michigan State, California or any other single university -- can be concerned exclusively with one city, or the cities of one state or region. Inevitably the university must concern itself with the totality of the new emerging urban society around it, of which cities are the most dominant features or nodal points. This concern will lead to new patterns of cooperation and new administrative alignments,some of which I shall identify in the last section of this paper.

TOWARD A STRUCTURE OF RESPONSE

May I turn now to the kind of response adult education based in a university should make, I believe, to the needs of our society of cities. I intend to resist, if I can, discussing all the needs and opportunities that arise from the urbanization of American life. You are all familiar with them -- the flight to the suburbs, the alienation of the individual, the social and economic problems that caused the eruption in Watts last summer, etc. The problems have been documented and studied. I want to suggest, therefore, a structure for university adult education to use in responding to the need. In this way, at least, we can talk with one another and decide whether the framework is useful or should be amended or replaced. I shall suggest five elements in a response framework.

I. The first is the definition of the client. In recent years, we have been urged to recognize that the client for adult education is not always the isolated individual. Indeed many of us have long been serving organizations and groups. Today, we can I believe distinguish four different kinds of clients, even though at all times we are working with an educating individuals. The client is determined by the rationale we employ in identifying needs and selecting individuals for participation in an educational program. Each of these clients has different needs, open to educational treatment, in the current urban scene. For each client therefore we must decide where the priority needs lie. In addition, the university must decide what kind of response is appropriate to the university. Here are the clients.

A. The individual: In this sense, we program chiefly for whatever value education may have to him irrespective of his role in a group, or organization or the community at large. Most of our programming in the liberal arts is essentially for that purpose , I believe, despite the fact that many businesses and professions have decided there is a relationship between an executive's ability to think and respond creatively to changing situations and a broadly based liberal education. From the strict standpoint of our new urban society, perhaps the chief educational services we offer the individual for his own benefit are these two:

1. Helping him develop a 'map of ideas' to use in finding his way around in, understanding, adjusting to, our new urban society. Just as a stranger needs a road map when driving, so the newcomer to urban life needs an 'idea map' to help him understand how the city works and where he fits into it, what its different neighborhoods represent, where its threats and its promises lie.

   It will help him to understand why it is difficult to develop the intimate kind of personal relationships he took for granted in the small town. An urban society means among other things specialization, and this in turn means substituting secondary groups for primary groups. In secondary groups a person relates to other people in terms of a specialized function, rather than a complex of interdependent functions. In a town, one associates with the same people in many different circumstances, whereas in the city one comes in contact with many more people but on much less intimate terms. The combination of bigness with fragmentized relationships is the cause of much of the impersonality of an urban society. As the individual learns to find his way around the urban scene, this factor tends to lose much of its power to frighten and stifle him.

2. It can help him develop an image of the good life that is not solely the product of repeated exposure to commercial advertising, but represents his own attempt to articulate a sense of values and clothe him with activities that add personal satisfaction to daily life.

   Whether one lives in the big city, or in the rural countryside, or somewhere in between, there are of course advantages and satisfactions in each situation. But since most of us, whether by choice or necessity, will be living in an urban setting, a major educational task is to acquaint people with the wealth of choices and advantages the city offers, so that they have an adequate base upon which to make personal decisions about the use of their time, their resources and their intellect. The individual needs help to understand the nature of urban life so that he does not overlook the diverse richness that city living makes possible.

At the present time the individual's image of the good life is more likely to include a power mower and a second or third car than it is the availability of libraries, museums, specialty shops, and diverse cultures. Universities definitely have a role to play, especially through television, in presenting an image of the good life that is based on other than commercial values.

Since the bulk of university adult education programming is directed toward the individual as an individual, I shall not dwell on this point longer.

B. Our second client is the organization, the agency, the corporoation or institution. These are the specialized forces that our urbanized society has created to carry on different tasks. They are the school boards, health and welfare councils, planning commissions, city councils, civic associations, labor councils, chambers of commerce, councils of churches and a host of others. As a rule we are approached by these agencies for what I would term 'vocational' education; that is, they usually want our help in learning how to carry out better the specialized purposes they were created to serve.

Certainly no one will object to performing specialized educational tasks for these bodies. But the primary role now of the university in working with these agencies toward the improvement of our society of cities, it seems to me, should be not to serve their specific needs -- no matter how beneficient the end results -- but something much beyond that. The great need now is to engage all these bodies in a great civic dialogue about the long-range goals of our cities, individually and collectively, so that planning of a more comprehensive nature and at a higher level of excellence will guide the destinies of our cities. We need, and need desperately, plans of great excellence that will develop the separate planning and activities of the diverse agencies that our urban society spawns and will focus these processes on goals that are widely understood and shared, thus evoking the enthusiasm and creative capacity of our people.

Although it is not appropriate here to discuss in detail the nature of planning, let me make one thing clear. I am not talking about a single monolithic plan that can be imposed on all elements of city life. I am talking about planning that comprehends social and cultural planning, school planning, land use planning, transportation planning. Philadelphia has come perhaps closest of all the great cities of this country to developing such a plan. Washington had a "Year 2000 Plan for the Nation's Capital", which unfortunately has been all but abandoned.

The role of adult education in developing and interpreting this kind of long-range planning will of course differ from one institution to another and from one metropolitan area to another. If there is no such planning going on in your area, I refer you to the work of Glenn Burch at the University of California at Davis as an example of what adult education can get under way if it will but try. The Michigan State University Community Development Service offers another good example of a university's effort to help communities in its service area develop effective long-range planning. Southern Illinois and Rutgers are other examples.

The importance of the need for a plan to energize the separate efforts of different agencies, organizations and business corporations is suggested by the fact that each year this nation elects or appoints to major community agencies some 800 thousand individuals who for the most part lack any previous experience or special competence to make the critical decisions that will affect the entire area for years to come. They will master the technical aspects of their work quickly. What they will not receive, usually, unless a university offers them help, is education in the philosophy of long-range planning, perspective on the dimensions and problems of an urban society, critical attention to the inter-relationships of the work of different agencies, and a consistent goading to insist on something more than mediocrity. As one critic has rightly observed, "American cities are crawling with goodness, with mediocrity." Show me the city that aspires toward excellence and rewards it.

C. The third client for university adult education is the community itself -- the city. This is perhaps the most difficult kind of programming to face up to at the present time, because it always requires a timely marshalling of forces and focusing of programs, so that the entire community is responding to an educational challenge at the same time. This kind of total community approach is often associated with campaigns to 'put over' a bond issue, to 'sell' a candidate in an election, and has been called the 'engineering of consent.'

How long will the universities permit the outcome of critical community issues to depend on 'salesmanship' in which real education usually plays a minor role? Perhaps the most critical challenge we face is to learn how to educate the entire community, rather than to surrender the decision-making process to manipulation. I am not suggesting that this kind of education is a task only for the universities; there are other educating agencies in a city. The universities, however, should turn their energies to developing models of how education can best relate to the change of community patterns and mores, so that an educational process will saturate the different segments of the population and organization structure.

D. The fourth client is the total society in which the university operates. Because of the interdependent nature of American society, what happens in one section of the country affects and in turn is affected by events in other parts of the country.

For the university, therefore, this requires the development of inter-university machinery which will enable the experience and resources of one university to be pooled with those of others in injecting the most powerful possible educational stimulus into the bloodstream of our national life, as we approach the resolution of problems of great social significance. We are just beginning somewhat dimly to understand the need for a national role for the universities as well as the traditional local or state-wide role. When we have fully developed the national role of the university, the meaning of the total society as a client of the university will be perceived more clearly.

II. The second element in the response structure I am suggesting has to do with the plasticity of the present time. There is a current softening of long-standing patterns in American life that is not likely to occur again in our lifetime. Anthropologists point out that in time of stress, established patterns of any society do soften and are open to change.

To be sure, the pattern may set and harden again rather quickly. However, we are seeing this softening right now in several critical areas. One has to do with civil rights and segregation, another with the reapportionment of state legislatures, still another with medical care for the older section of the population. (Admittedly, the softening may be partly the result of group militancy, court decisions or other forces. Nonetheless, court decisions and action programs that are not supported by the people do not long persist.) What are we doing to insure that the full resources of adult education are intelligently funneled into the inevitable restructuring of the patterns of American life?

I am not suggesting that it is the university's role to conduct every public forum on reapportionment or every workshop on civil rights. I am suggesting that it is the role of the university to see that education is not absent from the total process by which these issues are settled. The university should step forward and provide intellectual leadership for the city as it struggles with its shifting patterns and values.

III. The third element in the response structure is to recognize the needs of special groups of people in our cities. If a direct response to their needs -- such as teaching adults to read and write -- seems inappropriate for a university, then the university might properly concern itself with training personnel of other agencies that can, should or will cope with the problem. The continuing migration of essentially poor and under-educated rural people to the cities provides one example of a group of people who need help in learning the urban way. The aging, trapped in various economic, physical and psychological dilemmas, are another group. New residents from other countries and cultures represent another kind of group.

University adult education often tends to ignore these groups because it believes their needs are not open to university-level adult education. The issue, however, is not one of 'level' alone. For the universities have a leadership role in identifying all educational needs and assisting, through research and special training, other educating agencies to program for the needs of special groups.

IV. A fourth element is to provide intellectual leadership in approaching some major unresolved issues in our urban society that will be with us for some time. Poverty is one such issue; air and water pollution is another; population control, another; the many facets of prejudice, still another. I am sure others will occur to you.

Again, these are issues that should command the appropriate resources of the entire university, not only the adult education function. However, the adult educator needs to assert and demonstrate his special competencies in effective program development for adults and not abdicate this critically important task to specialists in various disciplines.

The adult education function is as important as expertise in any subject area. The adult educator should cease apologizing and insist that these important contributions be respected.None of us serves well the cause of adult education or the resolution of crucial social issues if we permit anything less than the best knowledge of programming for adults to characterize university adult education offerings. This is a major issue which it is not possible to pursue further in this paper.

Let us have pride in the unique competence which the adult educator brings to the total university task of providing intellectual leadership in the process of social change.

V. The fifth element is the adaptation and use of valid research in the many processes of community and national life. There is a myth that a great deal of useful research lines the bookshelves of universities, gathering dust. There is indeed a great deal of research that has some relationship to contemporary American society. But not very much of it has been stated in terms that make clear its relevance for specific community situations or needs. Much of it is stated in terms of a single discipline -- sociology, psychology, etc., rather than in terms of the policy questions that the community practitioner faces. Hence, an immediate task for university adult education is to identify potentially useful research, and accelerate the process of focusing scattered bits of relevant research on crucial urban policy decisions. For example, there has been an enormous amount of research, and at great expense, on various aspects of urban renewal. Little of it, however, is organized in such a way that its usefulness is apparent or seems practical to city councilmen, for example, or members of local urban renewal authorities who have specific operational decisions to make.

I trust the good judgment of university adult educators to know the appropriate design for introducing research data into an educational program; but may I call your attention to the great value of the policy seminar as one specific way to accomplish this?

I have tried to suggest five elements that should enter into [illegible] attempt to structure the response of the field of university-based adult education to the new society of cities. There may well be others. I have also tried to suggest where it seems to me the priority needs lie. Each university will respond in its own way.

SOME POSSIBLE INSTITUTIONAL CHANGES

Any adequate response by the universities to the new emerging society will inevitably produce changes both within a single institution and between institutions. A number of universities have been trying to cope with this for some time. We are probably too close to the situation now to have the perspective that the experience of the next decade will develop. However, I would like to predict certain kinds of institutional changes that will be forced by the continuing urbanization of the country.

1. A redefinition of the relationship between general and cooperative extension will continue. The precise new pattern that may emerge will, for the next decade at least, be so dependent on the variables of state and institutional factors that it is difficult to predict what may occur at any one institution. At the minimum, however, there will be a focusing of common, overlapping interests. Organizational mechanisms will almost certainly be established to permit all elements of the university to focus on this.
2. The number of university-based mechanisms for urban development, of which the Community Development Service of Michigan State University is an example, will increase. The Urban extension programs at several universities, some financed with substantial grants from the Ford Foundation, provide useful models on which to focus a university's concern for the new urban society. It is relatively unimportant whether these units are called urban extension or community development or some other name. The important matter is that the universities develop special units to interrelate their different kinds of resources, in order to exercise the maximum possible influence in shaping the urban life of the future.
3. More funding will be available for demonstration projects, hard-to-reach audiences, and costly programs such as policy seminars. There will be a dramatic increase in federal funds appropriated to the universities for this purpose.

   The passage of Title I of the Higher Education Act of 1965 is only the beginning of large-scale federal support. All the complex theoretical and administrative problems of relating university resources in a city or state both to one another and to the improvement of community life are present in the implementation of Title I. Yet it does provide the universities with the opportunity to learn how to work with the community and to develop on a pragmatic basis the patterns that will be effective for the future. If this occurs, increased federal support is almost certain to be forthcoming.

4. Some universities will unite in establishing a series of national program forces to give leadership and direction to the universities' collective national role in programming for critical areas. The University Council on Education for Public Responsibility represents a current attempt to do this. The program of the UCEPR on urbanism a year ago, developed with the cooperation of National Educational Television, suggests the kind of impact that can be achieved. Cooperative programming on a national or regional level is certain to flourish and increase.
5. Adult education will slowly learn how to use television more effectively in programming for the needs of adults in urban areas. We have already learned that formal instruction, unrelated to structured degree or certificate programs, is not a fruitful use of television. We are ever searching for effective new ways to use television as one part of a total educational approach to some specific major urban condition or problem, in the manner suggested by the Great Decisions programs of the Foreign Policy Association, the Goals for the Region program of the New York Regional Plan Association, and my own earlier work with the Metroplex Assembly in St. Louis. By and large, universities have been slow to develop imaginative and creative uses of television; but surely they can be expected to search intensively for the most effective kind of relationship with both educational and commercial television.
6. Through the newly established office of the Assistant Secretary for Education in the Department of Health, Education and Welfare the universities, as well as other educational agencies, will be brought into closer contact with many of the federal agencies that are operating or supporting educational programs.

This past year the director of the Center for the Study of Liberal Education for Adults conducted a study of current trends in adult education and their implications for the U. S. Office of Education. With the permission of the Assistant Secretary for Education, this study will be drawn on in preparing a status report on the kinds of adult education programs receiving some support from federal agencies. The Fund for the Advancement of Education has made a modest grant to the Adult Education Association of the U.S.A. to develop and circulate the status report, which should be available by the end of June of this year.

CONCLUSION

Looking at the broad range of tasks for university adult education to accomplish in our society of cities, one looks for a common thread in the pattern. I believe the common element is the necessity that all of our programs, all of the tasks we assume, contribute to the making of a more humane society. We know an urban society will be dynamic. We hope we can help make it more efficient. But perhaps the real test of the quality of our work is whether it becomes ever more humane.

Perhaps you remember O'Henry's poignant story of the country tramp. It was his special hobby to spend his time on the main street of any new village he entered, talking to the people and getting acquainted, watching the passing parade, until he felt he was able to take the pulse of that particular town. Then he would move on.

One day the tramp entered the big city for the first time in his life. As he walked down the teeming streets, no one would stop to talk with him. Everyone brushed him off impatiently. He stood on the corner and no one even seemed to see him, nor did the people pay attention to one another. Each passer-by was wrapped in a secret world of his own, indifferent to others around him.

Finally, with his head downcast, the lonely tramp stepped off the city sidewalk into the street. When he regained consciousness some time later, he saw to his surprise that he was encircled by a group of anxious people, seeing him, concerned for him, and sharing their concern with one another. The tramp smiled blissfully and closed his eyes. He had at last found the pulse of the big city.

Perhaps the first task of university and adult education is to help people find the pulse of urban society, without being knocked down first. Then we must address ourselves to what it is telling us.

A Search for Direction in University Adult Education: New Occasions, New Opportunities, New Responsibilities

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on
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A major theme of our comments is to address ourselves to the inquiry why adult educators are so pessimistic, discouraged, and often contemptous of the field of adult education in face of its growing importance in a world of very rapid change? Why are we underrating ourselves? Why do we often feel so inferior? We suppose that a major reason for our feelings of inadequacy, as educators, is a lack of a clear image and appreciation of the crucial role of adult education in the United States. We frequently lack the status within formal educational institutions because of the marginality and invisibility of adult education within the wider society. Too few of us are involved and committed to a personal philosophy of life-long learning. In many instances, we strive to emulate the more traditional practices of formal educational programs rather than develop the type of programming more relevant and suited to a rapidly changing society. We often give lip service to liberal education instead of realizing that no education can ever be effective unless it has a liberalizing impact upon our clientele. [1] We fail to remember that what is called the liberal arts in traditional educational institutions is not always liberalizing to its students.

Why have we failed to formulate a clearer image of the nature of man, ourselves, and others? Are we concerned with what are the elements of a good society? Why are these questions important? Why are we so afraid to engage ourselves in philosophical inquiry? Karl Jaspers, in defining what is philosophy, clearly indicated the relevant role of philosophy in any discussion of man and his nature, when he said:

> Philosophy exists wherever thought brings man to an awareness of their existence . . . . For no man thinks without philosophizing -- truly or falsely, superficially or profoundly, hastily or slowly and thoroughly. In a world where standards prevail, where judgments are made, there is philosophy. [2]

It is our thesis that the adult educator, in his search for his personal and occupational identity, must philosophize and engage in philosophical inquiry if we are to succeed in our search for meaning and relevance in our work and in our lives. While all of us want to live significant and constructive lives, too many of us are confused, bewildered, and empty of hope - a condition that weakens our leadership ability within the educational enterprise. There is no question that some of the consequences of living in a technological society, where man becomes an object of manipulation and control, is partly responsible for this dismay. And as Mesthene stated, we need wisdom which is not one of the products of technology but an outcome of man's search for meaning.[3] The growing disenchantment with ideology, the increasing complexity of our problems, the implications of our nuclear age with the dangers of war and the threats of peace, the anonymous character of a mass society, the failure of religion, and the continuing growth of large scale organizations and bureaucratization are some of the factors that appear to be creating a need for greater clarity of vision in examining the human predicament.

To improve our own self image, as a prerequisite to improving our image as adult educators, we must engage in a continuing dialogue in striving to formulate a clearer image of ourselves. As an example of this inquiry, we would like to recite our own efforts at a personal dialogue which has helped to clarify our own self image, our view of what is a constructive life, and a clearer understanding and maturation of our values. Some of our views and perspectives, emerging out of our continuing personal inquiry, are that

1. We are responsible for ourselves and others. We are learning and have continued to learn how to make the best of our situation as a growing and maturing human being. And above all, we strive to do what we can to keep the circumstances around other people from being damaging to their personal growth and well being.

2. As we have achieved an openness to others, we have experienced a quality of relatedness to human beings that has enriched our lives and contributed to our feeling of significance and relevance as an individual.

3. Our image of a good society is one that thinks of human beings first. Violence, discrimination, exploitation, manipulation, poverty in life and spirit, and war are some of the conditions of man's existence that we oppose and fight against.

4. To us, a good society is a just, free, and peaceful society of human beings, and we must strive to establish those conditions for all of mankind. In the same way, our image of the good person is one who cannot ignore the common welfare, even though it isn't always clear what can be done to improve the conditions of human existence. Our conviction is that we must always continue to strive for the betterment of mankind, where man is better able to achieve a greater sense of fulfillment.

5. In working toward our image of the good society, we are concerned and strive toward getting others concerned about the problems, difficulties, and failures that serve to retard human fulfillment. And one thing that we must and can do is to help people realize that they don't have to submit to ruthless manipulation and control by those only interested in their own personal gain. If we help people learn how to help themselves, whether it is in a poverty program, community development project, plan to fight

against discrimination, or elsewhere, we will initiate a process of self help that will contribute to personal growth and well being and the total enrichment of our society.

6. Above all, we believe that all men, of all colors, races, and creeds want and need self respect and self esteem regardless of their position in life or their educational attainment.

7. And adult education has given us a field of action that has enabled us to work with people and provided us with a sense of making some progress in improving the human condition.[4]

These are some of our dreams and feelings about man which has contributed to our growing awareness of the actual and potential role of adult education in providing resources for the maximization of human fulfillment. We agree with Thoreau, when he said:

> I learned this, at least, by my experiment: that if one advances confidently in the direction of his dreams, and endeavors to live the life which he has imagined, he will meet with a success unexpected in common hours. He will put some things behind, will pass an invisible boundary; new, universal, and more liberal laws will begin to establish themselves around and within him; or the old laws be expanded, and interpreted in his favor in a more liberal sense, and he will live with the license of a higher order of beings ... If you have built castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them. . . .[5]

In essence, we are saying that all of us must strive to know ourselves and to develop a sense of relatedness to others as a preliminary step toward clarifying our own self image as a person and as an adult educator. And a cardinal principle in our own set of beliefs is the conviction that adult education is the most important and real frontier of education in a society, like ours, undergoing very rapid change.

What has adult education got to do with the continuing vitality of a society undergoing rapid modification of life conditions? It is our thesis that there is a positive correlation between the rapidity of change and the importance of the continuing education of adults. Obviously, there is no need for adult education in a relatively static, traditional society. While adult education goes back at least to the ancient Greeks, its modern version secured its impetus from the first industrial revolution which accelerated the process of change in western societies.[6] World War II and the ushering in of the nuclear age, with its concomitant scientific and technological developments, has accelerated the vital importance of adult education never before experienced anywhere in our history or elsewhere in the world. Now, we realize that anyone educated to less than their ability becomes an economic liability.[7] Thus, the importance of education is accelerating rapidly in keeping up with change, and there is a growing realization, although still shared by far too few people, that education and systematic learning must be lifelong and continuous. This concept was well expressed by Robert Redfield when he observed that the work of the development of a human being is the task of education and that all human beings carry an invisible sign with them that there is "work in progress."[8] John Gardner, who wrote an excellent book entitled Self-Renewal, emphasizes the vital significance of continuing education.[9] His views were recently quoted by Drew Pearson:

> We should drop the increasingly silly fiction that education is for youngsters, and devise many more arrangements for lifelong learning. Education is a lifelong process . . . [10]

An economist made the same case for adult education when he stated that:

> It is important also to change our basic philosophy of education. This is the old saw--you have heard it a thousand times--of the theory of continuing education. Now, however, with the stimulus of President Johnson's new program in education, we would emphasize the point that public education should not be limited to a 12- or even 14-year program. What I am referring to is life-long education. . . . We must strive for a system of education that permits people to return again and again for retraining or further education, with a minimal loss of income whenever the need is urgent. . . .[11]

The facts are clear, there is a growing awareness of the importance of adult education, yet there is a peculiar quality about the education of adults that renders it virtually invisible in the wider society.

We find, in spite of the importance, size and growth of adult education[12] most of the attention devoted to education has been focused on the young. Unfortunately, the existing dialogue about educational issues and problems is almost exclusively preoccupied with elementary, secondary, and higher education as these relate to the training of children and youth. This myopic disregard for adult education was recently illustrated by the 1965 White House Conference on Education where attention to adult education was almost non-existent.[13] Another example is epitomized by the characterization of the total educational enterprise in the United States, by the Saturday Review, in terms of attendance and resources, and in which adult education is invariably missing.[14] This disregard is also exhibited in more professional circles, such as in Schools of Education, textbooks on educational topics, financing education, histories of education, and texts on the sociology of education, which similarly fail to treat adult education as part of the educational venture.

Although lamentable and unrealistic, this neglect is neither mysterious in origin nor Machiavellian in practice, but stems largely from the nature of adult education and its connection with the formal educational institutions, as well as with the traditional character of formal education. It is clear that the elementary, secondary, and higher educational institutions are generally regarded as the "legitimate" providers of education. The adult education which is offered by these institutions, in the form of evening classes and extension programs, is mostly composed of subjects which are part of their regular curricula, or may be non-credit activities which are often rated by the regular faculty and administration as being less desirable and of lower standard. Thus, the adult classes are conceived of as being either remedial in intent, or they merely duplicate (in the case of University extension) the classes ordinarily given to the daytime students.[15] When classes are conceived of as being different from the day classes, the prevailing, although distorted, view is that they are inferior to the "high" standards of the institution.[16] It is easy to see how, given this situation, adult education seems to be "merely" an "extension" of the mainstream of educational activity, accompanied by a hint of the suggestion that if the regular educational institutions did their jobs properly, then adult education would not be necessary. This view, grounded as it is in a conception of education more appropriate to a more traditional society, neglects to appreciate the concept of life-long learning with the needs of a rapidly changing society. Accordingly, adult education is a secondary educational activity, necessitated by gaps in the social arrangements of the formal institutions. Given this perspective, it is easy to overlook the independent contributions which adult education may make to society, and it is often easy to overlook the existence of adult education altogether. Yet, as Paul Miller noted, the crisis in higher education results from the centuries old traditional concept of the university, which must be replaced by a new idea of the university more relevant to a technological society.[17]

What are some of the defects of the traditional idea of the university? Traditional education in the university, as well as at other levels of education, tend to exhibit an inflexibility which retards their ability to shift their attention to new needs that emerge in the society. Some of the major colleges and universities are often paralyzed by rigid specialization which restricts contact between disciplines. Curricula changes, resisted by so many vested interests within higher education, occur slowly, and often, only under considerable outside pressure. Faculty members repeatedly say, and believe, that the quality of instruction and student in extension classes is inferior, except when such professors themselves engage in teaching adults. While there has never been any acceptable evidence of the so-called "inferiority of instruction" in extension classes (on the contrary, the evidence is in the opposite direction), the myth of inferiority continues to exist. Some public universities even strive to avoid any responsibility for public service such as adult education. At one major university, a faculty sub-committee recommended that:

> The university should resist pressures to commit its resources to special public service activities. That teaching and research are the primary functions of the university should be reflected outwardly in the image we project to the public and inwardly in the criteria for appointment and promotion. A State university should in no way be considered different from a private institution in this regard.[18]

This posture, intolerable in a society undergoing very rapid change, must be confronted by adult educators with imaginative programming, high quality instruction, and efforts to involve the day faculty in planning and teaching extension classes. The experience of teaching adults will often be sufficient to convert indifferent faculty members into enthusiastic supporters of adult education. Such experimental programs as the Bachelor of Liberal Studies developed at the University of Oklahoma, where regular faculty join with adult educators to formulate a new program for adults, is an effective approach in acquainting the day faculty with the qualities and virtues of extension programming.[19]

A significant reason for the lack of visibility of adult education is the fact that the majority of its programs are sponsored by non-educational organizations, such as churches, business and industry, community organizations, and governmental agencies (including the armed forces).[20] The instruction provided by these organizations is often conducted in the context of furthering their specific and primary aims, rather than as an educational service. Thus, these offerings are usually not defined by the sponsors, or by the recipients, as educational. An example of such instruction is on-the-job training, by which a manufacturer might instruct a new employee in his specific and limited job. The expenses involved in such training may not be carried in the accounts as educational, and the training may be quite informal. Nevertheless, the expenditures on such activities are large, especially in plants under-going rapid technological change or with high turnover, and the benefits tend to be educational.

Even within the formal educational institutions there is a considerable amount of adult education hidden in the regular curriculum. For example, the in-service training of school teachers, and of other professional groups, is usually not counted separately as the education of adults, even though the courses are taken primarily by people who have assumed the obligations of adulthood.[21] Junior colleges are particularly open to having adult students, and it is difficult to distinguish these statistically from youth who move into junior college directly from high school. The junior colleges in California, in order to maximize their financial benefits from the state, have transformed most adult education programs into extended day programs with identical courses offered in the daytime available for adults in the evening programs.[22] In addition, many universities provide special programs of instruction for special groups of adults as part of their regular daytime curriculum. One recent trend which illustrates this is the provision of re-training for college-educated women in their middle forties whose children have attained adulthood and who wish to refresh their previously attained knowledge in order to enter the labor market.[23]

The marginality and relative invisibility of adult education is probably disturbed in the public mind only during periods of societal dislocation, when training is required which quite obviously could not be provided within the regular educational institutions. Several decades ago such an occasion arose when citizenship training was required for large masses of immigrants. The adult education programs sponsored by the federal government during the depression of the 1930's is another example. World War II found the federal government in an all out effort to train millions of adults for new occupations in the defense industries and the military. Today, occupational obsolescence brings forth another special educational contingency, and laws such as the Manpower and Training Act of 1962 include provisions for the retraining of adults whose skills are no longer suitable in a changed labor market and a changing economy.[24] The Economic Opportunity Act, with its widespread provision for adult education, is part of the same tendency, as well as the Higher Education Act of 1965. Whenever such occasions of societal dislocations occur, the need for adult training becomes "obvious," and adult courses are publicized in the mass media. The ramifications of the manpower revolution now going on in the United States was thoroughly investigated by a Senate Sub-committee under the chairmanship of Senator Joseph Clark of Pennsylvania, at which time, Dr. Grant Venn, a non-adult educator from the American Council on Education, testified that:

> Continuing education must become a major purpose and function of education. This has been necessary for a long time in professional fields. No professional person can 'keep up' if he does not continue to learn. Technology has now made this necessary for everyone. There is no longer such a thing as terminal education. Education is going to have to provide continuing education opportunities to youth and adults in the skilled, technical, and semiprofessional fields at all levels; high school, 2-year college, and college and university, These programs must be different from programs offered for youth in school. They must be specifically planned for those in need of more general education, special knowledge, and new occupational skills. Continued learning must become an accepted normal activity in everyone's life and a major function of high schools and post-high school institutions.
> -footnote 25

The character of the societal dislocation that is now working itself out as a consequence of the manpower revolution and the war on poverty will have immediate impact upon the growth of adult education.[26] At the same time, of course, the mainstream of adult education continues and is, like the bottom nine-tenths of an iceberg, submerged from the public view.

The relative invisibility of adult education has both its advantages and disadvantages. The disadvantages are perhaps more obvious, especially if one is engaged in characterizing adult education in its totality. Since programs are so varied and the sponsors so diverse, it is difficult even to define what should be included under the rubric of "adult education."[27] The available research on adult education tends to be uncoordinated with research in formal education or with other research in the behavioral sciences, and thus discussions based on research often give the impression that adult education is an isolated phenomenon, having little connection with trends in the larger society . There tends to be a similar disjunction between the philosophy of adult education, stressing humanistic ethics,[28] and the practice of adult education, which is heavily biased toward vocational and recreational training. Also, since adult education activities in their entire range and diversity are difficult to describe, they are also difficult to evaluate as a whole. Finally, the invisibility and marginality of adult education is a handicap to administrators of adult programs, because rationales for such programs are often not immediately obvious and financing is therefore a difficulty.

Despite these disadvantages and difficulties, the disperse character of adult education has the great advantage of flexibility. This may be illustrated if we compare adult education to the institutions which educate the young. The latter, with their heavy investment in capital goods and staff, with usually rigid administrative procedures and relatively static curricula, tend to be fairly resistant to the pressures and demands of daily living. Their very solidity makes innovation difficult unless the value of new subjects or new teaching devices have been "proven" in other areas and by other institutions, or if the Russians launch a Sputnik. On the other hand, adult education, with its great flexibility, can experiment with new ideas and procedures, and can thus serve as a laboratory for the formal educational institutions.[29] Similarly, adult education can shift rapidly and efficiently to meet new trends in the larger society, especially those which cause societal dislocations. Its decentralized character and the flexibility which stems from this dispersion of initiative is, indeed, the distinctive attribute which distinguishes adult education from other educational institutions.

The marginality of adult education further serves as a countervailing force against premature institutionalization of the field. The growing bureaucratization of formal educational institutions have contributed to their rigidity, conservatism, and frequent inability to meet challenges in a creative and effective way. While the danger of too rapid bureaucratization of adult education exists, its continued marginality better serves to sensitize the field to the demands for continuing education for a growing segment of the adult population. However, a potential threat to the continued need for great flexibility and creative experimentation in adult education is a too rapid growth of its clientele and a corresponding expansion and bureaucratization of its structure without careful and imaginative planning. A built-in safety factor is the voluntary character of the adult clientele, in which students determine the success or failure of the teaching staff by their willingness to attend or expression of dissatisfaction with the value of the program for them by staying away. This relative freedom of action of the student contributes to a more effective teaching-learning situation than is often found in traditional educational institutions.

Our criticism of the growing bureaucratization of formal educational institutions does not imply that adult education is better off without any structure. To attain some efficiency and effectiveness of operation, and to maintain high standards of instruction, we must design a model of an adult education organization that lies between the two extremes of the continuum of rigid bureaucracy at one end and a non-structured and open-ended organization at the other end. As John Gardner noted, we must guard against striving for results through more order and efficiency at the expense of becoming less flexible and less willing to work out problems as they arise through establishing a routine and precedent for all contingencies.[30]

To achieve a flexible, open-ended organization that is constantly striving to improve its service, we must recruit adult educators who themselves are involved in a program of lifelong learning, or help our colleagues become learners. To be involved in continuing education is to be open to one's experiences. A learning person is innovative, flexible, and willing to examine problems as they arise rather than with preconceived prescriptions. If adult education is going to fulfill its promise of meeting the needs of a rapidly changing society for vital and relevant educational opportunities for adults, we must encourage adult educators to become more open to their experiences to practice what they preach in pursuing a personal program of lifelong learning in order to experience the excitement of learning, and to create a flexible, self-renewing organization which creates its own standards of excellence rather than attempting to emulate the traditional educational organizations.[31]

But continuing education without concern for an examination of one's values and their relationship to the acquisition of knowledge can be a disaster. In fact, one of the indicators of a sick or dying society is the existence of large segments of its leadership who are not critically examining their own image of the nature of the world and of man. Who I am determines what I am. To be a human being is to have some image of how human nature should act itself out. Part of the problem of modern man is the conflict between what a man does in his day-to-day experiences and his expectations of what his behavior should be like. It is this questioning of ourselves in terms of what we should be like that provides self knowledge and a potential enhancement of our self image. It should be our concern, as adult educators, to strive to create the learning conditions under which a process of becoming, of self realization becomes an integral part of our teaching-learning enterprise. Thus, a liberalizing educational experience must be part of all adult education programming. What we must value, as adult educators, is an image of man that suggests that the process of developing his potentialities, of extending and enriching his experiences, is an appropriate way of helping the human being achieve a sense of dignity, worth, and self esteem that enhances his self conception as a human being. "To know himself he must first question himself, and that means questioning his self knowing . . ."[32] It is this critical perspective that must be part of the liberalizing educational experience in all our programming. One of our big problems is that unless we know what man is, and can become, we cannot truly understand ourselves and the relationship of man to the world of nature - technology, science, and the world of reality.

The strategy of incorporating the liberalizing experience of examining Who is Man? in our curriculum requires that program developers, teachers, and administrators must themselves be concerned with that question. It is our contention that the widespread interest in vocational goals, both in adult and traditional education, has been at the expense of realizing that there cannot be any effective educational experience without co-equal interest and concern for the vocational and liberalizing aspects of education. What we are saying is that significant education must relate to the sense of being that we identify as the essence of the human being. To the extent that all of us strive to engage in a continuing process of learning that includes a dialogue between our values and the knowledge that we acquire, to that degree will we succeed in providing a truly liberalizing educational experience for ourselves and be in a better position to inspire similar experiences for our clientele.

This view requires that we look upon the human being as a subject who initiates action and works out his behavior in the process of acting. This conception of the person, as a subject, requires that we realize that the individual constructs his behavior out of his interpretations of what is happening rather than the prevailing theory that man reacts to stimuli and his actions are formed by such reactions. It is this interpretative process which intervenes between man and his environment that distinguishes man from machine. To the extent that we create a learning situation which accepts man as a subject in all his uniqueness do we proceed toward creating conditions which enhances his self respect and self-esteem and provides some of the conditions for greater self fulfillment as a person. Unfortunately, much of our relations with men, in work, in life, and in education, look upon them as an object which can be manipulated, sorted, counted, pushed around, and considered as an entity that can be categorized objectively but without reference to what can truly release human potential for maximum self realization. Formal educational institutions have become highly bureaucratized and insensitive to the needs of its clientele - the students. It is our contention that adult education cannot afford to use traditional education as a model for its own behavior. Adult education must develop its own image out of a realistic contact with adults and an awareness of its continuing need to remain sensitive and responsive to the changing demand for its services in the wider society.

Following up our previous discussion, we would like to summarize and enumerate what we feel is wrong in adult education and what we should be doing about it.

Paul Miller should be commended for his paper where he presented some principles for the review of the role of the university. 33 A responsible examination of the actual and potential role of the university in today's world is overdue, and President Miller's suggestions are particularly relevant, including his suggestion that the university must assign competent faculties to the tasks of adult education.

We regret that far too many of our colleagues in adult education are not lifelong learners, personally committed to a program of continuing education for themselves - even administrators must become engaged in lifelong learning. We observe that many of us conceive of education and learning as dull and uninteresting which indicates that we have never experienced, over time, the excitement of learning. When this happens, we may assume that our approach to learning has been faulty.[34] Under these circumstances, adult educators have an obligation to critically reexamine their own attitudes toward learning in the direction of developing a more positive attitude and interest in the beauties of learning.

There are many adult educators who have not become committed to our field but are ever in search of more prestigeful and status positions within the university. Far too many of our colleagues are not aware of their own identity as adult educators, and often have little interest in adult education. These individuals are totally unaware of the broad dimensions of adult education, its functions and essential characteristics, nor are they particularly concerned about their own lack of knowledge. Their model of emulation is the campus of the day school; their desire is to secure academic respectability which often leads to a hat-in-hand posture that is demeaning and least likely to win the respect of the regular faculty and administration. Part of our problem of developing our identity as adult educators is our failure to develop in-service education programs for our own staff. While too little money and too much work are problems, we can ill afford to ignore the importance of working for the continuing improvement of ourselves and our staff. In essence, one of our weaknesses is that we don't practice what we preach.

If excellence is the goal of programming in adult education, we must become aware of the need to sponsor research upon our programs, and to evaluate and revise our programs on the basis of such studies.

As we noted previously, the dominant posture of the "regular" faculty and administration is that adult education detracts from the primary objectives of the university such as teaching and research. When public service is identified as a legitimate objective, it tends to be whittled down to activities that can be self supporting or of primary interest to the faculty such as outside consultations and cultural services to the university community. If a choice is made to support a limited program of adult education, it is the credit program that wins greater acclaim on the misguided assumption that non-credit programming is less valuable, more popular, and hence, of less merit. Accordingly, it is our judgment that is unsound for adult educators to follow the lead of the regular faculty in determining priorities. Nothing can be more unimaginative and duller than the typical curriculum of a university.

While the life of a program may depend upon some adherence to the so-called standards of the day campus, adult educators must exhibit courageous leadership that may often run counter to the full-time curriculum. In our experience, as a regular member of the faculty of several major universities, we have not been impressed nor convinced of the quality of commitment or interest of large segments of the faculties in areas outside of their own narrow and limited areas of specialization. Frequently, an elitist, Platonic mentality dominates their thinking and outlook. Furthermore, while everybody talks about the importance of good teaching, nobody does much about it.[35]

Another problem that we must be concerned with is the snobbery of the so-called intellectual, fathered in the university, which has contributed much to the anti-intellectual attitude of the general public and so many of us in adult education. But as President Sponberg stated so eloquently this morning, we can ill afford to stumble on the intellectual-anti intellectual conflict. All human beings are capable of intellectual achievement far beyond their present attainment. None of us can afford the luxury of considering ourselves superior to those with less education.[36] It is our conviction that ordinary people can come to grips with great ideas if they are presented to them in an effective and meaningful way and related to their lives and their interests. Yet, one of the great weakness of adult education has been its failure to attract the lower socio-economic strata of the population into its programs.[37] One of the obstacles to attracting the lower socio-economic segment into adult education activities is the unfortunate habit many educators have of treating people according to their past educational performance, as if this were a perfect indicator of their future achievement. Lip-service is given to the belief that very few people ever fully utilize their abilities or come anywhere near the natural limits of their intelligence. There is a tendency to falsely separate individuals into those who are "bright" and the rest who are "dull" or "ignorant", and thereby, freeze people into those categories. In our judgment, anybody who is regarded and treated by enough people as"stupid" will act and become stupid. We believe that education can make the difference between people becoming more intelligent, more aware of their surroundings, more free to follow their own purposes, and their remaining apathetic, ignorant, and un-interesting. The static model of man, as fully socialized and cast in an iron mold on reaching adulthood, ignores the essential quality of the human being as a highly dynamic, self-generating organism who is limited more by his own definition of the situation than by any inherent biological characteristics. If we fail to reach those with little education, lets be more critical of our approach than automatically shift the blame upon those whom we fail to entice into our programs or become our drop-outs. Lets remember that each person has his own excellence, and adult education has a particular responsibility to help adults realize their potential as human beings.

What happens to us if we exhibit leadership that may run contrary to the views of the regular faculty? What protection can we expect or do we go down the drain and become expendable? One way to counteract faculty opposition is to co-opt faculty members into your program. Another is to strive to build an independent power base in the community among the various groups that are served. Don't be afraid to let pressure from the outside community operate to protect our efforts to provide imaginative programming. Strive to develop effective relationships with voluntary associations, business, industry, and labor groups to secure support for adult education. Of major importance is that we must not dilute our resources and energies by trying to be all things to all people. We must develop an image or model of a program fitted to our institution that will properly and effectively utilize our resources. To maintain flexibility of organization, we must continually seek to modify our program in accord with our evaluation of our successes and failures, and the changing array of needs for continuing education in our community. Above all, we must embark upon imaginative and experimental programs that will enhance the learning opportunities for adults.

The need for new knowledge about the conditions of adult learning cannot be overemphasized. Adult educators should sponsor research and encourage academics in the behavioral sciences to study problems of interest and value to them and their programs.

A neglected but continuing problem that threatens the overall contribution of adult education in our society is the lack of effective coordination and cooperation among adult educators. The university adult educator must assume a leadership role in seeking to bring all adult educators together to work out programs of coordination and cooperation. A goal of such cooperative efforts would be to improve adult education services to adults at all levels of our society.

The essence of our remarks is that a more appropriate posture for us is to see adult education without any apology, except for its apparent deficiencies. We must develop an image of our field that is related to its actual and potential contribution to the improvement of our society and the world. Finally, we must realize that the need for continuing education is one of the crucial problems of today, and we must take faith that adult education is the real frontier of education. Our responsibility is to gain confidence and greater excellence by our renewed efforts to promote a truly liberalizing educational experience for adults at all ages and of all social classes and circumstances.

Footnotes

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12. John W. C. Johnstone & Ramon J. Rivera, Volunteers for Learning (Chicago: Aldine Publishing Co., 1965) report upon a national NORC survey which identifies approximately 25 million adults participating in some form of adult education in the United States in 1962.

13. Wilmer V. Bell, "The White House Conference of 1965," Adult Leadership (December, 1965).

14. Saturday Review (September 21, 1963), p. 63. An amazing quality of the myopia concerning adult education is further illustrated by a study designed to examine the problem of educating the technological society which totally neglects and fails to mention adult education. Burton R. Clark, Educating the Expert Society (San Francisco: Chandler, 1962).

15. While credit courses in university extension programs strive toward duplicating the campus curriculum designed for the full-time student, non-credit programs tend to move away from this model toward the development of a uniquely "adult" curriculum. Some of the most creative programming in university extension programs have been in the non-credit area.

16. An interesting contrast between the treatment of credit and non-credit programs was illustrated by a description of the differential treatment of both types of adult programs by university officials at the Ataneo University in the Philippines. "In the Downtown centre of the Ataneo University I saw people sitting on hard wooden benches listening to a lecture. Upstairs I was shown a well-furnished room with padded chairs in which an adult education class meets. The people downstairs were people seeking postgraduate qualifications in their spare time, those upstairs were attending classes because they were interested in the subject. The President of the University said, 'We give the hard benches and discomfort to those who are lured by the prospect of M.A.s; we give comfort to those who expect no recognized paper reward. . . .'" W. E. Styler, "Learning from the Under-developed Countries," Adult Education, vol. XXXVIII, No. 4(November, 1965), pp. 208-209.

17. Paul A. Miller, "The University, Adult Education, and the National Government," a paper delivered to the 9th Annual Seminar on Leadership in University Adult Education at Michigan State University on February 7, 1966.

18. The University of California - 1944-64-84: Responses and Responsibilities, Proceedings of the University of California Nineteenth All-University Faculty Conference, March 22-25, 1964 - University of California, Davis, p. 41.

19. J. E. Burkett, editor, Bachelor of Liberal Studies (Brookline, Mass.; Center for the Study of Liberal Education for adults, 1965 in CSLEA Reports Series.

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21. London and Wenkert, op. cit.

22. While the trend in adult education is to move toward a duplication of daytime programming, there is an emerging view that adult educators must develop a unique program to meet the needs of adults.

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24. Cf. evaluation of a NDTA project: Graduates of the Norfolk Project: 1 Year Later(Washington: Office of Manpower, Automation and Training) Manpower Evaluation Report No. 5, (October, 1965).

25. Nation's Manpower Revolution. Hearings before the Subcommittee on Employment and Manpower of the Committee on Labor and Public Welfare, United States Senate, 88th Congress, 1st session, part 6, 1963, p.1942

26. All of these programs and the monies scheduled for educational purposes are threatened by the military expenditure for the Viet Nam War. An appraisal of the 1966-67 national budget revealed that funds expended for education in the military, excluding recruit and pilot training, will be over twice the sum allocated for education in the poverty program. I.F. Stone's Weekly(January 31, 1966), p. 1.

27. London and Wenkert, op. cit.

28. E. C. Lindeman, The Meaning of Adult Education (Montreal: Harvest House, 1961).

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30. Gardner, op. cit., pp. 44-45.

31. Ibid., pp. 115-127.

32. Heschel, op. cit.

33. Miller, op. cit.

34. W. W. Sawyer, Mathematician's Delight (London: Penguin, 1943), pp. 40-54.

35. George Williams, Some of My Best Friends are Professors (New York: Abelard-Schuman, 1958) and Frederick Mayer, Creative Universities (New York: College and University Press, 1961).

36. Harold E. Sponberg, "The First Work of These Times," a paper delivered to the 9th Annual Seminar on Leadership in University Adult Education at Michigan State University on February 10, 1966.

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The First Work of These Times

Ninth Annual Seminar
on
Leadership in University Adult Education
Michigan State University
February 10, 1966

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During the course of history this nation has been committed to the idea that education is a fundamental premise of our way of life. We have used education in all forms, methods, designs and programs to provide for the well-being of mankind. There have been periods when we have emphasized intellectual excellence. There have been occasions when we have put forth the principle of vocational education with high emphasis on the hand and skills. There have been times when we talked about the "culture" of education involving the arts, music, drama and other elements broadly classified as aesthetic.

A review of history will indicate the highlights of such a commitment. We are aware of the leadership of Horace Mann who labored vigorously to place education in the public domain. We strove to move the educational thought out of the grammar school level to that of a functional continuing education that included adolescence and early youth. The early 1800's marked the struggle for the responsibility of the people for public education. These concepts had their basic origins in the Northwest Ordinance of 1787 which called for schools and the means of education to be encouraged by the immigrants who would be coming to the Northwest States.

Then we see the advent of a blacksmith from Vermont who wanted to be sure that his youngsters might go farther than a grammar school education by providing for the land-grant college system. It is interesting to note that this Land-Grant Act was signed in 1862 by a war-depressed president, who also signed the Homestead Act which provided 160 acres of land for the immigrants. That land and education should go hand-in-hand was a reflection of a philosophy that matched our resources economic with our resources educational. Then we saw the development in the 1870's of Farmers' Institutes which brought education to the highways and byways of our land by bringing knowledge, skill and information to the people who, because of limited transportation facilities and lack of money were not able to go to the centers of learning. Later we observe the development of education through the Smith-Lever Act of 1914 with an emphasis upon the vocational, industrial and technical skills of our people. We note the interest in providing guidance for young people with the George Barden Act of 1936. We found the impact of the G. I. Bill placing a high premium on brain power as much as the war, just over, had placed on man power. We saw the development of the National Defense Education Act of 1958 as a response to the embarrassing arrival in outer space of a gadget called Sputnik, sent up in October of 1957 under the aegis of a philosophy what was alien to our own.

Then we witnessed a major breakthrough in education about which Walter Lippman had earlier written when he called for a major breakthrough in our intellectual development as there had been a military breakthrough and a technological breakthrough during the war. Passage of the Manpower Development and Training Act, The National Vocational Education Act, the Elementary and Secondary Education Act and the Higher Education Act together constituted in the middle 1960's an active concern for the human resources of our nation.

It was at this time that our president uttered the prophetic words, "The first work of these times is education and the massive attempt being made to bring the opportunity for learning to all people regardless of origin, circumstance or disadvantage." For the first time we developed policies on the basis of something beyond mind, beyond emotion and beyond physical well-being. We talked about the totality of human resources. We said that education is more than the acquisition of knowledge, more than the sharpening of intellect; we have said that education is a means by which a person can become a more viable member of a society.

Human resources can be understood to refer to our total humane concerns. Our human resources are persons of all kinds and sorts, all sizes and shapes. Human resources can also refer to quality. . .the human qualities of mind and heart that are needed as resources for our society as well as the humane qualities developed in the civilizing process of the centuries, the process of which we are the undeserving heirs. The role of education, the first work of our times, is the development of our human resources so they may be taken to refer not alone to the molding of people but also to the developing of qualities that characterize the life and thought of our people.

These qualities refer to many facets of the human being. They include intelligence and knowledge, and the capacity that we have for relevance in all that exists around us. They represent our capacity to identify our energy and our abilities with the development of the common good -- the capacity to function beyond self. No longer can we contend that all our schools and universities need to do is teach the facts, give the information and leave the matter of commitment to other agencies and units in our society.

Another concern of our human qualities is the development of responsibility among our citizens. Not only must we have the intelligence and develop the relationships needed for constructive social arrangements, but we have the larger effort, the larger criteria of developing responsible, productive and contributing citizens. Additional information and skill for the university student, the public school pupil or the eager adult is not very significant to a person unless it is put to use for the common good in recognition of his role as a citizen. Bystanders are never innocent in the business of citizenship -- bystanders are guiltier than the rest. It is the clear job of our universities and our adult education programs to make clear this proposition. Said Woodrow Wilson, "We are not placed on earth to sit still; and know; we are placed here to act." And we are to act in such a manner "That each tomorrow will presumably find us farther than today" to take a line from Longfellow. And if we assume that education and its application provides for us the salient means for the civilizing process, then we must assume our responsibilities for the higher reaches of wisdom and stability as a result of that education.

A further quality must concern us as we take a look at human resources. It is the quality or sense of moral and spiritual values. Among many members of academia it has been fervently argued that the school and university ought to have nothing to do with moral values, moral choices, moral decisions. Sooner or later it may emerge that such an education was one that inevitably would fall of its own dead weight. Toynbee's evaluation of civilizations may be relevent here. The argument might run that the inculcation of moral values is not the province of education because it must believe in freedom, in the integrity of the individual, in the search for truth; thus, the liberty and choice must not be restricted. But freedom and the integrity of the individual and the search for truth are themselves moral values. And when in their name some educator or university pretends neutrality, this itself is a moral position. Education is a moral enterprise -- not as an extra but as an essential. That is to say, we are involved in trying to develop morally purposeful citizens as well as informed and responsible ones.

Now we we take a look at these qualities of the human person, we must also consider the importance of human resources and their development as "the first work of our times." Let us see what expectations we may have regarding our programs of adult education as we seek to extend the opportunities for learning and provide a major vehicle that will carry our society to a higher level of accomplishment to a greater nobility of character, to a more significant moral and spiritual value structure. Let us intensify our sense of responsibility for society's meeting the challenges that lie ahead. The challenge of our time is a challenge of prosperity and affluence. A challenge emerges to use our resources in such a way that the human resource of brain power becomes more significant than atomic power, for atomic power, basically, is a by-product of superb brain power.

The universal yearning for progress and status through education has a vital relationship to the aspirations of youth, as well as the fulfillment of adults throughout our land.

The first work of our time is the development of the human resource at all levels and at all places. How do we provide the facilities by which education can be brought to the peak? How do we provide for the diversity of offerings in schools, colleges and adult education programs to accomodate the aspirations and talents of students from widening social origins now clammering for learning? This implies a departure from traditional value intrinsic to concepts inherent to education. It constitutes a road block which can be breached only by innovation that will unshackle our students and adults from a traditional ritual of learning. A change cannot be left to chance, but must be encouraged. Otherwise, the elite character of education in many countries and in many parts of our own country will persist. The demand for learning all over the world, as well as in our own nation, suggests that an educational renaissance is underway. As yet we may not easily grasp its potential strength and its direction.

As we undertake the responsibilities of carrying out the mandates of our leaders in Washington, they have placed at our disposal greater resources than ever before. The leaders are requesting plans, ideas, and proposals based on creativity and innovation. Now we come to the age-old dilemma of quantity versus quality. Do we believe that more education is necessarily better education? Do we agree that high quality education can be achieved without respect to quantity? That is, without reference to the increased enrollments common in the United States, which is finding a similar demand among the adults throughout the nation.

I believe that it is necessary to have more education everywhere to satisfy man's quest for learning and wisdom. For hundreds of years the educational systems have served an elite of the population. Nations now find that education of an elite not only bypasses the majority of youth now seeking educational advantages, but also tends to create a caste system of society. Our nation has consistently enlarged educational opportunity. Other nations have experienced, or are now experiencing, the educational road traveled in America. Even now we read in the recent copy of one of our adult education magazines of the crying need for adult education in the country of India. In the same issue, if you please, we read about venerable old Harvard being concerned about extension programs. That is a study in contrast on the basis of time, purpose and geography.

Quality education makes sense only when it grows out of quantity -- quality that is attractive to all of the people without concern for nationality, creed or racial origin. It is the primary way to a good education. If this were not so -- why is the concern today over the development of human resources in general and drop-outs in particular? Why the proposal for anti-poverty legislation to help those without an opportunity to acquire educational skills more useful to them? Why the concern for extending the opportunities for adults to be restrained in their profession and to re-align their abilities so that they may stay relevant in their society rather than be passed by?

I think we should set at rest the conflict between quality and quantity. But let us make the assumption that quantity of education must come first in the scheme, if we are to carry out the mandate that is called for by the leadership -- the first week of these times. The priority that our own country and other nations attach to education relates first of all to the expansion of enrollment, not to the restrictions. Out of more education can come better education. More opportunities to learn. More opportunities to study. More opportunities to improve.

The technology of the space age has had a tremendous effect on education and, in time, education will in turn have even a greater effect on it. Never in our history has education become so vital and essential, a first line resource for our survival. The continuing precariousness of the world situation, the clash of conflicting values systems, the competition among nations to lead in missile development and space exploration require the utmost development of our nation's resources through education. Population growth, the knowledge explosion, the expanding uses of technology and automation, as well as the dramatic evidences of new knowledge in science and health are now generating massive demands for more education. In fact, our greatest problem is not knowledge; it is the glut in the knowledge market which doesn't enable us to know all we now know. It is the problem of applying those insights and innovations that we have developed or discovered for the benefit of society. This will mean, in the years ahead, that the greatest expansion in education will not be at the college or university level, or in the elementary or secondary school; it will be in the area of adult education, where a major segment of our society must go back to school or must resume a program of study and learning in order to stay up to date with the changing forces in our society.

Thus, it is clear that the opportunity for our intelligence to be relevant at the maximum level on the part of our youth and our adults is a mandate that must be met and mastered. Everyone will need more and better education than their parents had to have. Furthermore, our schools and universities must continue to press forward to provide each student with the fullest education which he is capable of using. We must provide opportunities for re-learning and un-learning during the adult period. We live in a vast and competitive world in which each has a greater opportunity for self-realization through education than ever before.

The role of education, particularly adult education, in developing human resources was once a dream; it is now approaching reality. It is relatively easy to express aspirations for education in our country and elsewhere but it is relatively difficult to gain and earn an education. It takes application, courage and persistence, and seriousness of purpose. With all the hardships to be faced in securing an education, the youth and adults everywhere, the world's human resources, earnestly realize that without education they, their families, their nation and the world cannot progress.

Let us once again take a look at the challenge of prosperity and of affluence that is ours. Never before have we had the means by which to do more in less time than at the present. Never before have we educators had the opportunity for "trail-blazing." Our national representatives have provided us with the opportunity to move forward, focusing basically upon the development of our total human resources rather than upon narrow concerns about intellectual activities, admission standards, diplomas and degrees.

To carry out this challenge all of us must ask ourselves how we are going to implement the opportunities for developing these human resources. We must ask ourselves how much the government should do as a partner on the state and national level in developing human resources. What about our economic goals in providing the opportunity for people to be "Taxpayers instead of tax-users." Are we ready for a guaranteed annual income to provide the benefits of our economic wealth to all people on a minimal guaranteed annual wage? Is the economic sprint of the past five years going to continue into a long mile run of high achievement, high production, high profits and greater opportunities for us to provide education for the youngsters who are moving into the adult world? Are we educating our youngsters to assume reliable places in our adult society? Or are we educating them for inappropriate and an irrelevant future as it relates to the opportunitites for employment in the tomorrows?

As we look at the utilization of our resources and our affluence, we have to ask ourselves some questions. Who shall get how much of the gross national product? How much legitimately should be spent for education? Shall the expansion be in the adult sector, which enables many people to become more productive? Are we willing to be champions of change, with flexibility, with receptivity, with optimism, with courage and a sense of social responsibility? Are we able to cope with the prosperity gap that has developed in our nation, where everyone relatively has more, but the acceleration beteeen the most and the least is widening? Part of the problem, I suppose, is in John Gardner's exhortation, "How to stay awake on a full stomach."

Basically, we must rethink our education in terms of its being a servant of all our purposes. We have to rediscover the fact that we can be excellent and equal too. To use another phrase from Gardner, "We must adhere to the principle that education is a means for perpetual self-discovery, a perpetual reshaping to realize one's goals, to realize one's best self and to be the person one could be and should be." Here the Secretary of our Health, Education and Welfare has put the clarion call to us under the title of "self-renewal". The individual must develop, not only at one period of life but continuing throughout life, so that education truly is a lifelong experience. It is time, too, for us to be sure to keep an open mind toward the potential development of each individual, adhering to the old motto of Captain Cook who said, "I had ambition not only to go farther than any man had ever gone before, but as far as it was possible for a man to go." So other men today in adult education must embark on Odysseys of mind and spirit. In a word, we must make our educational program in developing human resources a national pre-occupation.

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